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ABSTRACT

The final product of an ethnic heritage studies project entitled Preserving Ethnic Traditions (PET), the document presents photographs and transcriptions of interviews by high school students with members of various ethnic groups. Carried out by 50 high school students from seven Delaware school districts, the interviews focus on values, cuisine, customs, dress styles, traditions, and artifacts among Slavic Americans, Amish, Pakistanis, Ukranian Americans, American Indians, Italian Americans, Afro-Americans, and Hispanics. Information includes recipes for native dishes, instructions for arts and crafts projects, and ways of expressing native hospitality. The interviews are organized into sections by ethnic group and by participating schools. For each section, information is presented on a project overview by interview teams, background of the ethnic group in the country of origin and in America, case studies of several ethnic group members, evaluation of the learning experience derived from participation in the PET project, and recommendations for program improvement. The document concludes with instructional materials developed for a PET orientation/training workshop, a directory of PET resource contacts, and background information on a project dealing with Indian culture in the eastern United States. (DB)

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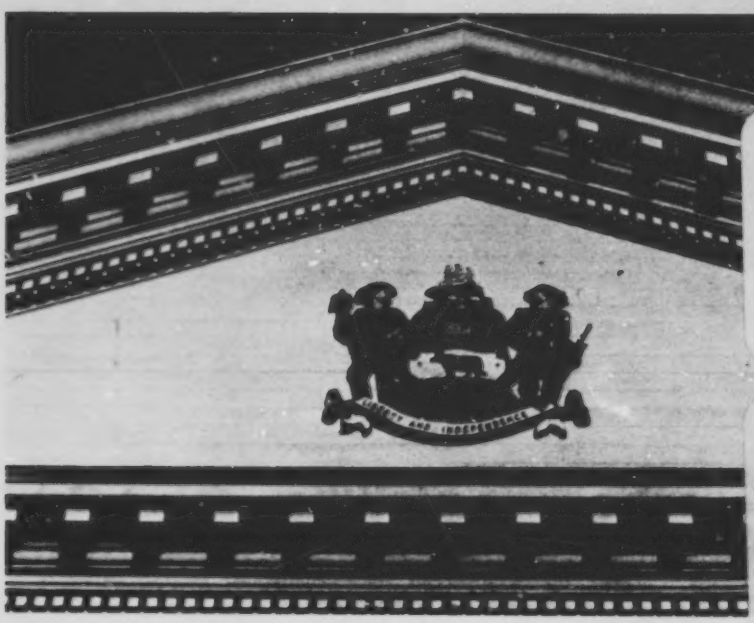

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PROJECT PET*

*PRESERVING ETHNIC TRADITIONS
THROUGH DELAWARE HIGH SCHOOL STUDENT RESEARCH

STATE PROJECT DIRECTORS

JAMES R. GERVAN, State Supervisor of Art and Music

DONALD R. KNOUSE, State Supervisor of Social Studies

ROBERT ZAETTA, State Supervisor of Modern Foreign Languages

DELAWARE STATE DEPARTMENT OF PUBLIC INSTRUCTION

KENNETH C. MADDEN, State Superintendent

RANDALL L. BROYLES, Assistant State Superintendent
Instructional Services Branch

SIDNEY B. COLLISON, State Director of Instruction

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Dover, Delaware 19901

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Randall L. Broyles, Assistant State Superintendent
Instructional Services Branch
Howard E. Row, Assistant State Superintendent
Auxiliary Services Branch
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Administrative Services Branch

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PREFACE

This publication is the final product of a federally funded grant awarded by the U.S. Office of Education under the Ethnic Heritage Studies Program. It is a production that represents the work of fifty high school students and twelve teacher coordinators from seven Delaware school districts. The high schools involved were John Dickinson, Alexis I. duPont, Holy Cross, Thomas McKean, Mount Pleasant, Sussex Central, and Wilmington.

The students were involved in researching historical context, values, customs, traditions and artifacts of predominant ethnic groups within their local community. The research was accomplished through student-taped interviews, photography, and by observing and studying the lifestyles of members of the ethnic community. Many persons within the varied ethnic groups were of valuable assistance to the student researchers by passing on information themselves or through giving other leads for the students to extend their research.

The majority of the students had little or no skills in interviewing techniques, photographic skills, public speaking, tape recording, and the skills essential to carry out a project of this nature. Therefore, it was necessary to conduct a one-week workshop at the beginning of the project for students and teachers to prepare them to go out in the community and accomplish the goals set forth in the project. In essence the project was a learning-by-doing experience.

It is expected that other school districts will utilize this publication as a resource for instruction in the social studies, arts and humanities and other areas that deal with cultural understanding. It is also suggested that school districts replicate this project to deal with the customs and contributions of other ethnic groups that have not been treated in this publication.

ACKNOWLEDGEMENTS

Many individuals and groups of people have contributed to the success of Project PET. It is impossible to acknowledge specific persons. With space limitations it is necessary to mention groups of individuals to whom the project directors are indebted. Certain individual contributors are acknowledged in the individual school sections of the document.

Special thanks and appreciation are given to the participants from various ethnic groups including the elderly who kindly related their firsthand experiences to the Project PET students. An added dimension to the project was the assistance from persons who made arrangements for the students to meet with members of the various ethnic communities to share ideas and to suggest other individuals to contact. Cooperation from school administrators, teacher coordinators and students contributed to the project's success. A special thanks to the parents of the participating students for allowing, encouraging and assisting their young people to participate in the project. Another group deserving special appreciation is the CETA funded Artreach staff of the Delaware Art Museum who assisted the students with photography techniques and other aspects of the project. Thanks is given to the Historical Society of Delaware for sharing their folklorist as a consultant in the workshop and the Methodist Peninsula Conference for the assistance from their communication specialist at the Project PET workshops. The project directors especially appreciate the cooperation of the Delaware State Department of Public Instruction administrators and staff in the Instruction Division, and the secretaries who proofread and typed the final draft of the document. We commend the Delaware Humanities Forum for financially supporting the presentation of evening seminars by student participants to exhibit the results of their research to the adult community. Appreciation is also expressed to the ethnic scholars who participated in the Delaware Humanities Forum seminars.

ETHNIC HERITAGE PROJECT ADVISORY COMMITTEE

Ms. Angela Case
Assistant Professor
College of Education
University of Delaware

Paul Makowski
Social Studies Teacher
Brandywine Springs Jr. High School
Marshallton-McKean School District

Luis Méndéz
Bilingual Coordinator
Wilmington School District

Dr. James Newton
Director, Black Studies
University of Delaware

Laurence Henry
Director, Delaware Division of
Historical and Cultural Affairs

Fr. Roberto Balducelli
St. Anthony's Roman Catholic Church
Wilmington, Delaware

Ms. Lucille Sherman
Coordinator of Social Studies
Mt. Pleasant School District

Rev. Richard Bailey
Publications Director
Methodist Peninsula Conference
Dover, Delaware

PROJECT OVERVIEW AND IMPLEMENTATION

". . . Experience in this project has shown me that whatever background or heritage I am from, I should be proud of it. To be a successful person in life, you must just be proud of yourself and you cannot be proud of yourself without being proud of your heritage." This quote is typical of statements made by Project PET (Preserving Ethnic Traditions) student participants. Other student reactions are included in the following statements:

> *"I thought most of the people we interviewed were very willing to talk about their experiences."*
>
> *"I think the people were most proud of the way they got started in America, adapted to the American way of life, but kept their customs and traditions."*
>
> *"They were all very hospitable and were willing to share any information that they could and they were happy to show off their treasures."*
>
> *"We had a lot of fun just talking to the people and sampling their traditional foods."*
>
> *"They (the ethnic group) viewed our work as another attempt from outsiders to exploit their way of life. However, as we asked serious questions, kept eye contact and listened intently, the barriers broke down. At the end of the project we were certain that they viewed us as friends taking a deep interest in their way of life."*

The project teacher coordinators generally were satisfied with the project outcomes. The greatest concern among teachers was the time constraints in that most of them were teaching a full schedule. The coordinators found it was necessary to avail themselves beyond the regular teaching schedule. Teachers did point out a positive side of the project in that as students proceeded further into the project they were able to operate with less dependence on their direction. The project was designed to be a highly motivational learning experience with the expectation that students would assume the responsibility to compile the data gathered from the ethnic group studied and come up with a quality product. Quality assurance, however, was to be maintained by the teacher coordinators and project directors.

The completed document serves as a student-developed resource to be used in the classrooms as a primary source for ethnic heritage studies as a source to develop similar programs. The publication represents many hours of hard work by everyone involved in the project. Although one of the project goals was to produce an outstanding publication that is usable, mention should be made of the benefits derived by students as a result of the processes involved; students gaining first-hand experiences in photographic skills and experiencing excitement at looking at the results of their photography whether it be a good or poor quality exposure; the anticipation of Project PET teams going out to do their first interview questioning; their ac-

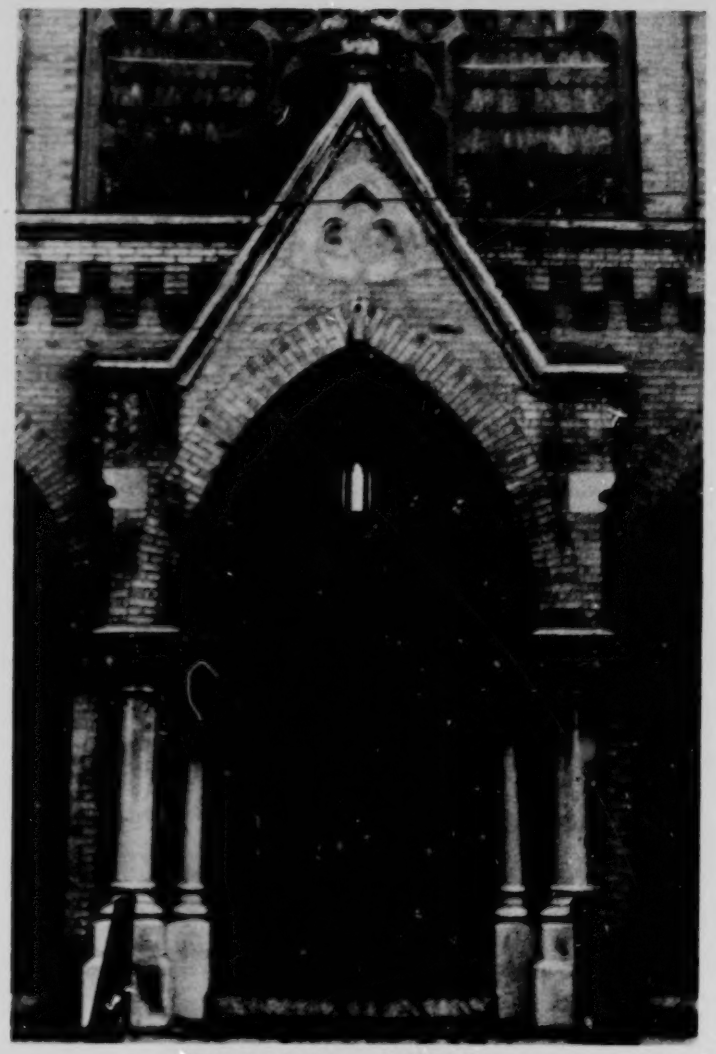
ceptance in the ethnic community and finding our in most cases that they received a warm welcome. Picture the student who is normally confined to the four walls of the classroom finding an opportunity to go out in the community to learn from first-hand experience and to write one's own material rather than reading it from a text as a secondary source. Finally, think about the opportunity Project PET students had because of a special grant from the Delaware Humanities Forum to talk about and present the findings of their research to adult groups through evening seminar experiences. There are innumerable personal values that students have gained which are difficult to describe on the written page.

Where do we go from here? There are a number of ethnic groups in Delaware that have not been involved in this student research project. Only seven high schools were involved in this initial study. It was soon discovered that each high school found it nearly an impossible task to research more than one ethnic group because of the time allotted. Therefore, the Project PET teams were able to research a limited number of ethnic groups. It is the project directors' desire that other school districts throughout the state review and utilize the final product of the PET students and organize their own teams to research other ethnic groups within the State of Delaware. It is also desirous that the students who have been involved in the project encourage others in their schools to conduct studies similar to the Project PET experiences.

In summary, the concept utilized in Project PET should be shared with other schools throughout Delaware. The project provided a meaningful high school experience that took students outside the classroom into various communities to gather important information on various ethnic groups creating this body of material as a written and visual record to be shared with interested students, teachers, and citizens of Delaware.

Persons interested in receiving assistance in developing similar student learning projects are invited to contact the state Project PET directors, Instructional Division, State Department of Public Instruction, Townsend Building, P.O. Box 1402, Dover, Delaware 19901

SLAVIC AMERICANS



St. Hedwig's Roman Catholic Church

Alexis I. DuPont High School

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PROJECT OVERVIEW

Students and teachers from Alexis I. duPont High School were grateful for the opportunity to participate in Project PET during the 1977-78 academic year.

During the course of the project, the students conducted ten successful interviews. The study was limited to individuals whose heritage was distinctively Slavic. The project team was able to locate individuals from a variety of Slavic nations, including Estonia, Latvia, Czechoslovakia and Poland. The following section contains elements from all the interviews conducted. The group attempted to reveal through this collection of articles, the history, the stories, and the personalities of this very special group of people.

The Alexis I. duPont High School team had only one member with some distant Slavic heritage. The group had limited experience with the individuals, the customs and even the food representative of the Slavic community in Delaware prior to Project PET. After completing this project, we will feel a little more comfortable driving through "Brown Town" on our way to visit our friends at St. Hedwig's Community Center!

Individual Events

Without a doubt, the most important person the students interviewed was Tony Lazarczyk. Not only did he provide an endless dialogue of fascinating anecdotes, but his whole attitude about himself, the project, and the community, was so positive that our group always departed from the interviews feeling quite good about the "Old Folks" and the Polish Community.

We must also acknowledge the assistance of Father Gardoki, pastor of St. Hedwig's, for his incredible stock of information concerning the Polish community.

The other interviews conducted include:

People of Polish Heritage

Henry Ciborowski (retired)
Claude Traffas
Joseph (retired)
Mrs. Bonk (retired)

People of Estonian Heritage

Linda Ojjaakar (student)
Mrs. Ojjaaker (housewife)
Mrs. Valdasaar (housewife)

People of Latvian Heritage

Mrs. Inta Judovics (teacher)

The Project PET team of the Alexis I. du Pont High School consisted of the following people:

Student Participants

Scott Ashwell
Dewayne Cottingham
Geoff Davis
Glenn Gorman
Robert Heldt
Andrea Loux
Michael Petty

Teacher Coordinators

Carol Kipp
English Language Arts
Sue Murphy
Social Studies

MUSIC AND MRS. VALDASAAR

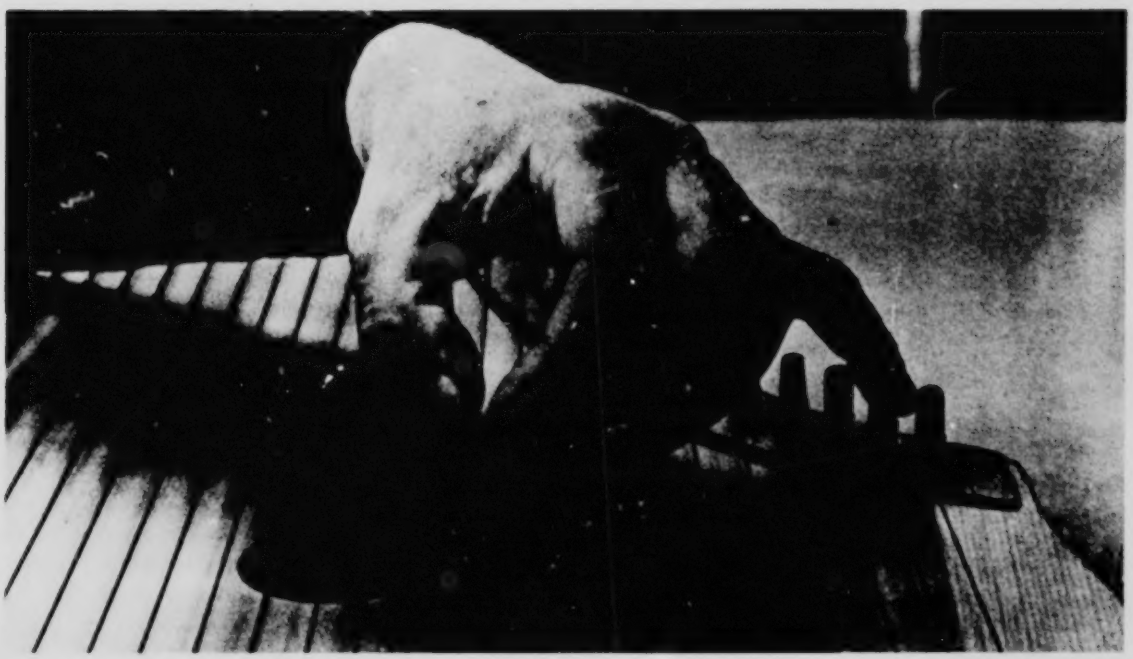
Michael Petty

The smallest and northern-most of the Baltic States is Estonia. About the size of Denmark, it covers 17,370 square miles. The capitol and major seaport of Estonia is Tallinn. Beyond the City of Tallinn are the farms and pastures. Most of the land in the southeast portion of Estonia is hilly. Estonia has many lakes, streams and marshes.

The Esths, or Estonians, are blond-haired people related to the Finns. Their language is much like Finnish, which is Mongolian and not European in its origins.

On the outskirts of Tallinn, on a small farm, lived a middle class family named Parve, with a very talented daughter. As she grew and matured, she moved out of the household to Sweden where she stayed for a couple of years before moving to Canada. While touring through Sweden and Canada, Mrs. Valdasaar acquired a talent for singing. She received her vocal training from a well-known Estonian music teacher named Helmi Betlem. From there she attended the New York College of Music and the Manhattan School of Music. Presently she is studying with a distinguished musician name Herta Glass. Mrs. Valdasaar is an interpreter of Finnish and Estonian songs, with an emphasis on authentic folk music. Mrs. Valdasaar recently attended an Estonian festival in Canada. When we interviewed her, this lady seemed very outgoing and confident about her work. She told us much about Estonian music and the culture of her people. Most of all, she stressed music. That is her life story; she sings and talks about music.

Mrs. Valdasaar engages in different musical festivals all around the world and wherever she goes, she collects instruments. At her home, she has many different types of kannels standing end to end. One is 5' 2" with a base of wood. The strings, extending from the tip of the kannel to the bottom, are made of horse hair. Near the base there is a pig's bladder which is shaped like a bubble. The pig's bladder is skinned and set to dry. It is then washed, blown up and ashes are kept around it so it may stay moist. The kannel is a basic folk music instrument with a deep resonant sound like a kettle drum.



Estonian instrument played by Mrs. Valdasaar

ESTONIAN CAMPS

Glenn Gorman

The Estonians are making an effort at keeping up their traditions and language. They are doing this by setting up camps that teach the Estonian children the language and some of their traditions while letting the children make new friends and have some fun too.

These camps are found only in Canada and Lakewood, New Jersey. They last ten days and are held in the middle of the summer. The first few days they are there they learn folk dances and creative arts. As the week progresses, they learn new songs, write stories in the Estonian language and at night they have a camp fire. At these camp fires they sing songs, do skits called *lokke nalid* and have a lot of fun.

Near the end of the week they have different kinds of competitions. One type of competition is the sports day which includes track and field where one can win ribbons and trophies. There is also a game called *metsamong* which means woods game or a game in the woods. They travel through trails, cross creeks and walk around ponds with a certain amount of time to get to a stop. At every stop there is an area or a station where you have to answer questions, name different Estonian tools or terms, write a short story and do many activities in the water.

At the very end of the ten days they have a presentation for their parents and anyone else that wants to see it. To conclude their stay at the camp, they do the dances they have learned, show the things they have made and decorate their tents for the people to see. They are also given the awards they have earned during the past ten days.

MRS. INTA JUDOVICS

Glenn Gorman

It didn't take long for me to find out that Mrs. Inta Judovics considered herself and her family lucky to be able to avoid the Russians. It was the train which started east of Latvia and ran towards Russia to pick up people to put into their concentration camps that she desperately wanted to avoid. Her father had heard the news and gathered the family together and fled to the Baltic Sea where a ship was waiting for all the fleeing families.

When the Latvians arrived in the United States, they tried to stay close together so traditions would be easier to maintain. They also had many occasions to get together hoping to have marriages within the group so their traditions would be upheld. There was even a sort of fear among the immigrants that all the traditions they had worked so hard at maintaining would be forgotten by their children.

Some of the Latvian holidays are much like ours. For instance, November 18 was once like our July 4. Now that Russia has taken over the country, this day has turned into a day of mourning. They also have St. John's Day or Mid-Summer's Day which is celebrated on a Saturday. Everybody goes outside to listen to big bands. They also have picnics and at night they light up a big bonfire. This holiday starts at 6:00 on Friday night and lasts the rest of the weekend. "We sing 'til about 6:00 in the morning; then sleep outside while the youngsters go to the beach. It's like a Latvian Woodstock every year."

The Latvians recognize birthdays and namedays. Your nameday is a public event and anybody can stop by your house expecting something to eat. This day was usually a feast day for the saint whose name you held. On your birthday, only close friends and relatives come. For your name-day you usually get a cake as we do for our birthdays, but in Latvia for your birthday a big pretzel is made for you out of raisin bread.

When Latvians celebrate Easter they do not have egg hunts, but do paint the eggs. Mrs. Judovics said, "In the old country the girls would paint the eggs and then on Easter morning the men would go out and hang big swings from huge trees. Then the guy would ask the girl if she wanted to be pushed on the swing. He would put her on there and start to push her higher and higher until she promised to give him an egg. All the guys tried to collect as many eggs as they could."

Mrs. Judovics also told me that religion was

not a major part of their heritage. They are Lutheran by tradition, but she says they are very different from the American Lutheran. "I don't know how much the religion part of it plays, but it is the easiest way to get people together . . . it's something they belong to and feel a little push to be active in it."

After talking to Mrs. Judovics about her country and her traditions, I found that it was no longer just one of those small countries "over there" but a country with a lot of interesting traditions. It was also full of happy people always looking for something fun to do, or at least that is the way they were up until the beginning of World War II when the Russians took control of the country named Latvia.

SAINT HEDWIG'S ROMAN CATHOLIC CHURCH

Scott Ashwell

St. Hedwig's Church, located in Hedgeville, is the center of Wilmington's Polish Community. In addition to weekly masses, St. Hedwig's sponsors many activities. Annual events include a Christmas party with a special meal, and an Easter celebration to which people bring food to be blessed. One particular monthly activity that has a good turnout is the polka dance. Dance lessons for the polka usually are given weekly at St. Hedwig's.

Activities for senior citizens are held daily. Most of the people who attend these activities have lived in the community for many years and are first-generation immigrants.

One group contacted Mrs. Betty Marroni, Program Director for the Senior Center, to arrange a visit. Mrs. Marroni told members of the center about our project and arranged for us to talk with interested persons.

When we arrived, our group was welcomed enthusiastically. After a short chat, everyone sat down for a nice hot lunch, which is served daily at the St. Hedwig's Senior Center.

After lunch, a friendly competitive game of bingo was enjoyed by all. After the bingo game, it was time for the interviews. During these interviews we gained more than information about the individual and his life, we began to see just how the Polish community in Delaware revolved around the church.

During our visit to St. Hedwig's, our group learned about a few things that we had not planned. We found that the church was very enthusiastic about our project and was willing to help in any way. Father Gardocki, the pastor, was even willing to put an announcement in the

St. Hedwig's Steeple

church bulletin distributed at the masses. We also learned that although many of its activities are Polish-oriented, St. Hedwig's activities are open to everyone. The senior center is a fantastic addition to the community.

THERE AND HERE

Scott Ashwell

Life in Poland in the early 1900's was fairly simple. "We made a good living, but we had just enough to live, that's all!"

This is how life was in a Polish village named Tsz Dziadtra where Henry Ciborowski grew up during the early part of the century. Tsz Dziadtra was a medium-sized village that was very prosperous. Industry in the village consisted of a sugar refinery, a distillery and a brewery. It was in these plants that the villagers worked during the winter. During the summer everyone worked in the fields. Mr. Ciborowski recalls, "I went to the fields sometimes to help my mother, but I often found the work too hard and the sun too hot, so I'd stop. I was really young you know."

For many people, however, this type of life just wasn't good enough. Rumors were that a better life could be found in the United States, so people decided to emigrate from Poland.

"The main reason we immigrated was because there was a better opportunity here (in the U.S.) than there (in Poland) . . ."

Upon arriving, immigrants to the U.S. found that the rumors were just that -- rumors! The streets were not paved with gold, and if a job could be found, they were discriminated against by being given tedious, low-paying jobs.

"I worked twelve hours a day for forty dollars a month," Mr. Ciborowski stated.

Yet, many immigrants stayed behind their decision to immigrate here. As Mr. Ciborowski says . . . "by doing it, it was the best thing that ever happened to us!"

OVERVIEW: CLAUDE TRAFFAS AND JOSEPH

Claude and Joseph have both come from Poland, the only difference being that one had lived there before World War II and the other after the ravages of the war.

Like most immigrants, they came in search of peace and a new way of life. They have both become active members of the community. The society of today would not be the same if it were not for the waves of immigrants that came over to the United States to help America grow and mellow with the mixture of many cultures. We are truly the melting pot of all nations. We may have reaped many profits and had many failures, but the profits of all have far outreached the failures of society.

CLAUDE TRAFFAS

Claude Traffas grew up before World War II in Posnine, a large city in Poland. Growing up like most children, he played games that were common in his area. Of these games, soccer was the most popular. Soccer is also very popular throughout the world. It was played by almost every boy his age. With so few radios, when a national game was being played, those who had radios would put them in a window so everyone near could enjoy the game. Even today, when a national game of soccer is being played, it is impossible to get service in a restaurant because everyone is in the back with a small television watching the game.

Claude remembers the holidays he celebrated growing up with his family. Christmas in his family's house was celebrated starting with the sighting of the first star. The meal consisted of twelve dishes. It was a time of fasting, so they were meatless. There would also be straw placed under the tablecloth to symbolize the straw in Christ's manger. There would be an extra place set at the table for the visitor (Christ) who might show up. This dinner place is more symbolic and rarely used by an actual person.

It was the time of Advent in which there would be gift giving. After the meal the *Gwiazdor,* or Santa Claus, would come and give the

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presents to the family. A family friend usually was the *Gwiazdor*. It should be mentioned there was no gift exchange between the family, but only from the *Gwiazdor* to the members of the family. The procession of gift giving also involved a period of questioning by the *Gwiazdor* to the person receiving the gift to ensure the person was worthy of the gift.

The holiday after Christmas was the New Year. It is celebrated in much the same way we celebrate our New Year.

The next holiday after the New Year is Easter. In the area where Claude grew up, the holiday was celebrated in two days. One was dedicated to the females, the other to the males. A tradition called for the sprinkling of water onto the opposite sex. This could go as far as dumping a bucket of water on a person in the more rural areas to being awakened by your fiancee with water, usually under strict supervision by the mother. This sprinkling of water symbolized the coming of spring. Claude's wife, who grew up in Youngstown, Ohio, is also of Polish descent, and carried out the same tradition. The only difference in her area being that the girls of the community couldn't reciprocate and sprinkle the boys in return.

In earlier years, Claude recalls a tradition which involved taking birch tree twigs, chasing the girls and hitting them on the back of the legs. This tradition was eventually phased out by the rise of Polish Nationalism.

May third of every year was the celebration of Constitution Day. Their constitution was very similar to our Constitution. However, after the war, a new government was installed, and therefore a new constitution. Today the Socialist World May Day is celebrated on May first, instead of Constitution Day.

During the fall there was Harvest Day, which was called *Dozynki*. It was not recognized as a national holiday, but was celebrated locally. The crops were taken in, and a celebration was held to show their thankfulness for the crop. Today, as then, there is parading and general celebration. In the past, the president would attend a region celebration.

The ceremonial giving of salt and bread symbolized there would be enough until the following year. This ceremony is still carried out today, except the bread and salt are given to the dignitary attending the affair.

November eleventh was celebrated as Independence Day and is similar to our Armistic Day.

In Poland, where the population was ninety percent Catholic during the late thirties and early forties, there were many religious holidays celebrated. Among these were Christmas, Easter, Ascension, Holy Mother or Queen of Poland, All Saints Day, All Souls Day and Corpus Christi. Corpus Christi involved having altars in citizen's windows and doorways. The priests would come and say Mass at the altars in a rich and elaborate procession. This whole celebration was a way of celebrating the holiday, and also having a change in scenery from the church. In this event, the whole town took part, and it was always a great celebration.

There was a Mother's Day also and Father's Day has just recently been celebrated in the last few years. Mother's Day was celebrated with picnics and outings to take her out of the home and show her the town.

Most holidays in Poland are now celebrated in a very extravagant way. This includes parades, folk dancing, singing and productions put on by nearby schools.

During the winter there was usually a great deal of snow on the ground. Activities included sleigh rides, sledding, ice skating and snow jumping contests. A farmer would hook up his sleigh and all the children in the area would hook their individual sleds up to the larger sleigh. They would then go into the country for the day.

Claude enjoyed skating as a child, but found it hard without ice skates. He had to acquire them one at a time, as skates were not easy to come by. Therefore, when he did skate, he didn't have a matching pair.

So much snow fell that the children devised a jumping game of who could jump the farthest into the snow bank. Claude remembers selecting a pile of snow; he ran, jumped, sank into the snow, and was completely covered up! It was often very deep snow for a little boy like Claude.

When Claude was growing up, he saw his relatives at least once a year. This was before World War II and cars were around, but his father usually borrowed or rented a car when traveling. For short trips, the bicycle or possibly a horse and buggy were used. Most people had bicycles and had to be skilled if they expected to go far for the roads at that time were not very smooth. Most roads used by farmers going to and from the market were dirt. In the city, roads were made with cobblestones.

Claude had a rather troublesome time from the time he was sixteen years old until he was about twenty-five. The war broke out when he was sixteen, and throughout the war it was difficult to live. At the time the war broke out, Claude was involved in a program similar to our ROTC. After the Nazis crossed the Polish borders, Claude joined a nearby military unit and defended bridges. He quickly grew up, for, while defending a bridge, half of the boys defending the bridge were killed. When one sees thirty of

his mates killed, he is not a boy any longer.

While the war was going on, he was cut off from most of his family and friends until the war was over. His father went into the army and was sent to the Russian front. The German borders were not the only part of Poland being armed.

Claude's father, being Chief of Police, was immediately drafted into the army. In Poland, all policemen were federal employees and acted as a reserve for the army. Claude's father was known for his ability to catch German spies that came into Poland; therefore, he was wanted by the Nazis. Also, the Russians thought that because he was a police officer, he was involved in arresting Communists, so he was also sought by the Russians. Claude's father died in the war in a mass murder at Katrinia which involved 15,000 Polish officers.

The Nazis then went about securing Poland as an occupied part of Germany. The German army tried to recruit many citizens from the Polish communities. This was carried out by the following reasoning: 1) you are really living on German soil, therefore, you are German; 2) then you sign these papers stating you are German; 3) all young men join the Hitler Youth, and 4) the young men are promptly taken into the army of Germany. Claude recalls an example of a man who called him saying he was a distant relative. As it turned out, the mother had signed a paper and the man grew up as a German not as a Pole.

After the Nazi Army had taken Poland physically, they had many prisoners of the Polish army. Claude was one of these people and was put in a prisoner of war camp. Claude was young and not about to stay in a POW camp for the duration of the war, so he broke out and finally got a job working as an assistant engineer on a train system. His job was to shovel coal into the furnace of the engine. The underground needed information about train schedules and Claude soon found himself part of the Polish Resistance. The trains he worked on carried troops and materials to the front and so was a good train to be bombed. Claude experienced eleven explosions, some that he knew were coming and some he did not.

Claude was later caught again and sent to an extermination camp. Their camp was hit by bombs and the 35,000 inmates scattered throughout the countryside. He and eleven other men took some German railroad uniforms and headed up to the mountains to hide out. They had to be careful, because if they took off their hats, they would easily be recognized as escaped prisoners. Their heads had a cross shaved on them.

After eleven days without food, the American forces liberated them on April 13th. He recovered in an army field hospital. Only three or four of his companions survived because they were so weak.

Claude regained his health and joined the Foreign Legion. He then worked for the American and British Armies and decided to go west. There were ten million other refugees with the same idea so there was great competition to leave war-struck Europe.

The refugees had to have a job and a place to live for one year in order to come to America. Most countries like America wanted laborers, not intellectuals to steal the jobs from the natives of the country.

Claude had secured a job and a place to stay in Australia, but when he had an offer for the same in America, he went to Youngstown, Ohio. There was a screening process of six months in which he couldn't get sick or fail the screening process. He came to America on a Liberty Ship. It took fifteen days in the Liberty Ship, while a modern ship at this time would have taken five days of travel. While the Liberty Ship was sailing to America, there was a violent storm, in which they had to bail out the ship.

Claude finally made it to America and saw the Statue of Liberty with twenty-five cents in his pocket. He went by train to Youngstown where he was further educated by a young lady who later became his wife.

During the war Claude received some of his education in conspiratorial schools. These were secret schools because the Nazis thought the Polish were subhuman and therefore shouldn't get an education. If you were caught getting an education, you were immediately sent to a concentration camp.

When Claude came over to America, his English consisted of two words, "thank you" and "please." Now I can safely say his vocabulary has increased.

Claude successfully went through more schooling in America and is now living comfortably in Delaware.

Claude and his family have gone back to Poland four times. His impressions of the new Poland dealt with how well they were able to reconstruct almost all of the areas hit by the war. Warsaw was completely restored after its almost total destruction. Today Poland is the second largest producer of ships and produces finished goods to export instead of raw materials.

Claude has had time now to look back and reflect on what made an impression on him when he came to America. While still on the ship that night, when he first came to New York, he saw the cars' headlights on the bridges. He had never seen so many cars. He thought perhaps someone was playing a trick and driving the cars

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back and forth over the bridge.

Other little things he noticed included how dirty the cities of America were and still are. The cities of Europe are usually much cleaner. Also, whenever you are in trouble, you turn to the police for help and they look after you when you get in trouble. Claude also saw the Americans were always running everywhere. They are always thinking of how to do everything faster. The tempo here was much faster than in the typical European city. In the United States one needed very little documentation. The most you might have was a driver's license or passport. Once Claude was here, he was surprised to find there was no one to tell him what to do, when to do it, and how to do it. Here he found you could do as you like within reason.

Claude has accomplished many things and has had to hurdle many obstacles. He has done this with no scars which are immediately noticeable. My first impression was that he is an upstanding citizen of our community. As we talked, my views were reinforced.

The second time I talked with him and his family they were warm and much easier to talk to. Claude's personality let him speak of his past and he is putting his war adventures into a book which will hopefully be finished in the near future. Mrs. Traffas also took part in our conversations, adding gaity to them.

The Traffases provided food and a place to stay for a girl who was a friend's daughter. I came to know her because she was in some of my classes. Her name was Monika Misiewicz and she was from Poland. Monika kept to herself for the most part, until these last few few months of school, when she grew quite friendly. I would like to express my gratitude to the Traffases and Monika for helping to make the PET Project more worthwhile.

JOSEPH

I had the pleasure of speaking with a man who established his values from growing up on a farm in Poland. We shall call him Joseph, for he wishes to remain anonymous. Joseph grew up near the Baltic Sea. Born in 1901, and having left Poland in 1926, he knew Poland before the ravages of the second World War.

Joseph worked on his father's farm, doing simple chores, forming his set of values at an early age. These values would carry him through life as an honest person with a straightforward approach, and as a hard worker knowing what he wanted and how to get it.

"I had to work beginning at age eight, and every one of my brothers and sisters had to do the same. When we were eight years old, we had to do chores, certain chores, not heavy chores. The chores were assigned and we had to do them in addition to school work. As we grew older, we got more and more responsibility until we were completely familiar with what went on on the farm"

"I asked him what sort of jobs he would start off with, picking the eggs up from the chickens?"

"Yes, that was a good example. Picking fruit, washing dishes; we didn't have dishwashers in those days. We had a large family. We not only fed the family, we fed the laborers, those that lived on the farm . . . sometimes as many as twenty people to cook for. We had maids, two or three, but the kids had to help."

Joseph lived with three sisters and six brothers. He was the oldest, the range in age between himself and the youngest being over fifteen years.

Growing up in Poland, he played a popular game called "palant," an early kind of baseball. The difference between the two is that there are only two bases in "palant." The pitcher would toss the ball, the batter would hit it,then run to the first base and back. After three outs, consisting of three strikes, the teams would change.

The most popular time of the year for children was the holiday season. The Polish Christmas was celebrated much like it is in the United States, only simpler. Christmas on a farm was celebrated by gift giving and singing near the Christmas tree. Everyone, including all workers, would receive a dish of exotic fruits and nuts. In Poland, as in America, there was a Santa Claus, but he was called *Shrinta Nickola,* an equivalent of Old Saint Nicholas. The food at Christmas time was goose, for in Poland, smoked goose breast was considered a delicacy.

Other holidays that were celebrated were Easter, Whitsuntide, Harvest Day and an individual's Name Day. Easter was celebrated in the Catholic tradition, since as many as ninety percent of the population were Catholic. Another spring holiday is *Whitsuntide.* Chicken is usually eaten at this holiday. It is to celebrate the coming of spring. Harvest Day was a fall celebration held usually after the harvest was in. This holiday started with the last pieces of straw being formed into a symbolic wreath. Then most of the adults would celebrate with a large amount of wine and beer being consumed.

Prior to World War II, birthdays in Poland were not celebrated. Instead, your Name Day was celebrated.

While Joseph was growing up, he regarded his father very highly. "The most important man I know was my father. He was a political leader as

well as a scientific farmer. He introduced scientific farming in 1905. He used methods that are just being used here in America such as planting potatoes and harvesting potatoes by machine. He imported potatoes from China and all parts of the world, including America. He had all kinds of potatoes. He read all agricultural magazines and anything science had to offer. He produced the best horses and cattle. In any exhibit he always won first prize. This is because he did it scientifically. He had the best pigs. Our pigs in 1910 were fed by cars on rails, with a folding steel trough. The rails came from the shed where food was prepared in large vats. The vats were also folding, so they just put it in the cart, filled them, then turned them over to the pigs. My father was fantastic in that way. He wanted to come to America. He would have been right in his element. These were just some of the things that were happening on our farm in Poland!"

I asked Joseph if he grew up on a large farm. He told me: "Yes, fairly large--two thousand acres. My father was a good manager. He woke up at four o'clock in the morning. Sometimes he rode his horses in the field but he usually walked. By ten o'clock he had walked over ten acres, or at least seen them roughly. He knew what was going on every day."

The farm Joseph grew up on raised rye as its main crop along with barley, oats, potatoes, clover and some alfalfa.

Many people living around the Baltic Sea disliked having a ruler, namely the Germans. Before World War I, most of Europe was Germany or Austria-Hungary. It was after World War I that Poland emerged as a nation. This is shown by Joseph's next comments.

"My father never admitted he was part of Germany. He was a leader of the Polish Party in the Corridor. The so-called Polish Corridor was created after World War I. The Western people created the Polish Corridor, a narrow strip of land to the sea. The Germans were very much against it, even though a majority of the people there were Polish."

For most people, there was little time for going on long vacations. During the early part of the 1900's transportation was limited to horse and buggy or walking. The only traveling done was to family or very close friends.

"Relatives would usually visit on holidays, because otherwise they worked. In our home, we put up a big feast every time we had relatives. The more relatives, the greater the feast. Hospitality is one of the top traits in Poland. No one would throw out a guest. No person would not feed a guest. Guests were always welcomed. Everyone is very friendly and very lavish, and it is still that way today. I was in Poland for a month in the summer of 1977."

Joseph came to America on a scholarship to get an education. Once he was established in his profession, he got married and settled down. Now, after fifty years of living in the United States, he has the opportunity to look back at his life and reflect.

Interviewer: "When you first came over, what was your first impression of the United States?"

Joseph: "I had a rebirth. I had two in my life. The first was when Poland was reestablished after World War I. The customs and attitudes changed remarkably from the German to the Polish side. The Germans were more militaristic; Poles are more congenial. This has always been so. The Poles are always sociable and hospitable. Who they invited, whether they were friends or enemies, made no difference. When I switched from a German University to a Polish University, I felt more at ease. I wasn't under constant supervision.

My second rebirth was, of course, coming to America. In America the most important characteristic was that I was more personally free. I felt like the world was before me and I could do what my potential would permit me to do. What helped me was my discipline. Now, in America, where children are not brought up with as much discipline, they will not accomplish as much. Someone who comes from a disciplined way of life to America and finds all the opportunities open to him, he knows how to work hard; he applies himself and he can, therefore, achieve. Perhaps the most important thing in America is the opportunity to achieve this opportunity for self-realizaton. Poland was free but there was not this opportunity."

This is a fine example of how a boy from a farm near Tuchola, Poland can come to America and grow into an upstanding member of society.

Joseph has seen the opportunity and grasped it by the horns. He lives a satisfied life, which may not be possible in present-day Poland.

"AND TONY GOT A LICKIN"

Geoff Davis and Robert Heldt

Tony Lazarczyk

Education in the early nineteen hundreds was yet another source of probelms for everyone. Besides the fact that it prevented young people like Tony from working, it also cost money to attend parochial school. "The tuition in my time was, if the parents had one child, seventy-five cents. If the parents had two children, then it was one dollar and twenty-five cents, and it increased more with each child. The priest would collect money on like a punchcard. That was tuition and your books were extra."

Formal schooling lasted until seventh grade. In those days, middle school was called elementary school. High school (if one was attended) began in the eighth grade. Some went to work at that time, some to St. Hedwig's High School, and others to different schools. Tuition at that time for a year at Salesianum was eighty-five dollars, that was if you were fortunate enough to be sponsored by a priest. Those students for the most part went off to become priests at a school in Michigan. Tony recalls that when he was a child most of the priests came from that area.

As mentioned, school interfered with employment and the bringing home of bread. However, exceptions were sometimes made either by parents or by the government.

"There was a city ordinance, if the parents were hard up and you were sixteen, you could go to work. And down at the employment office they'd give you four physicals; eye, ear, nose and all. In our time they used to call it getting your working papers. Quit school, you get your working papers, get a job in no time; and they used to lie, kids used to work when they were 14 or 15. My oldest brother he was 14 when he went to work in 1916-17. I wouldn't be surprised if most people in the Polish Community owned their own homes now because they started working so early. They like this neighborhood, you know. They help one another and stick together.

So it was possible to get out of school to work, which (for some crazy reason) all the kids wanted to do. But there were those who couldn't and whose families didn't meet the city's requirements for being "hard up." In these cases, the parents would sometimes fake a birth certificate in order to get some extra income coming in."

Tony's first job was working for a tailor in the city.

"When I was thirteen, during the summer, I got paid fifty cents a week. That was my pay. It was just errand work for the tailor. Some people would come into the shop for their clothes and some would want them delivered. In other words, you worked for tips. Like I used to take a lunch to my neighbor. On my school time, when school let out at 11:45 the neighbor would have the basket all ready and I would have to run. The factory was real close to the house, but I had to run to bring his lunch and he would give me a tip and that was my spending money." Other jobs included picking coal that was unburned from among piles, then reselling it. Often the "whole cellar" would be filled with this coal.

The working situation led to a different social situation at home. For instance, those members of the family who were fortunate enough to be working got to eat first and then they got the biggest and best of everything. When they were done, then the others could come to the table. When Tony began to work at the leather factory, he was allowed to be accepted among adults. It was a big step in growing up.

"My first pay was thirty-four dollars and eighty-five cents. That was my first pay. And when I brought that pay home, my mother says, 'Pop, how much are we going to give him as spending money?" - "One dollar."

"In 1930, one dollar. So anyway, the dollar didn't last me very long, and my buddy Bill, he got five dollars. Well, I couldn't compare with him. What the heck, you go to the movies and you buy yourself a banana split and you're broke by Sunday."

The following week Tony refused the dollar, saying mopingly that Bill got five and it wasn't

worth it. End result: Well, let's just say that he and Bill were together a lot more!

Tony never went back to school after that. When fall rolled around, the classes were held sans one Tony Lazarczyk. It was a good thing, too. In no time their house was paid off and things were a little easier to manage.

A major problem faced by Polish immigrants was that of their last names. Tony states that a large number of incoming citizens changed their names and went to work under a pseudonym.

"So they'll change it for a while just to get a job. They were so frightened. They usually took an Irish name . . . In 1930, when Roosevelt was elected, it scared everybody because of social security. They had to go back to the names to get social security. It was a real problem." To this day many of these immigrants have Americanized names because of this.

Names or not, one fact was clear about the Lazarczyk family. It was big. Ten brothers and then at the end of the line, two sisters. With numbers like that, it's a wonder that the Lazarczyk family wasn't known as the LARGEczyk family!!

"My father had ten straight boys. Four are one year and four months apart. Then it got to be like gradually because the doctor gave my father hell! He said, 'Look, you'd better take it easy on that lady, you gonna kill her.' My father was a lover! . . . One day he was sitting on the dairy steps and the milkman came out and he says, 'I see you got another one coming Tony!' 'Yeah, Constanti,' he says, 'Tony, I'll tell you what, if that's a girl, I'll supply you with milk for the rest of the year.' And it was a girl, my sister Sadie was born. But he kept his promise."

When the next one was on the way Tony's father tried the same thing but the milkman refused. "No, Tony, you took me broke last year. You're on your own now."

In Wilmington during the time Tony was growing up, there were many neighborhoods with physical boundaries and names. The ones Tony remembers as having the most impact on him while growing up were the Wedgeville and Eastside areas. Tony himself lived in what was called Browntown.

"That was like enemies, you know. We'd go dancing at their halls and they chased us out of there. They came to our halls and we chased them out. We'd get rough with them, you know. The dances were thirty-five cents then. They didn't want the Eastsiders dancing with our girls and vice versa. Like jealousy: you stay on your side and we'll stay on ours. The Ukrainian people stayed away, too. The three way bridge we called that. We had names for things, like the dance hall was called the "Race Track" and the hall we have now was called "The Mosey."

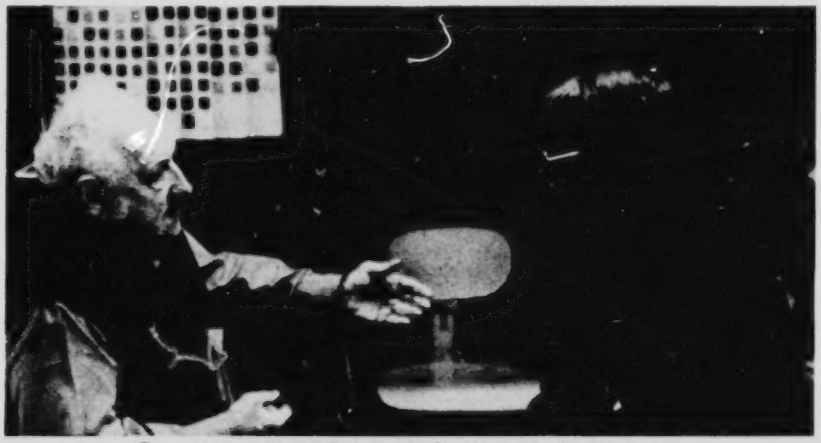
For the most part, Tony stayed out of trouble. Well . . . as much as could be expected for a kid in Wilmington. "We skipped school; we got a lickin'. We got one from the Sister and then one from the parents . . . upstairs without supper. That was our punishment . . . The working people in the house, they get the best; they get the pies, so I stole Frankie's pies. And I got a lickin'. I stole his pie, went down to the cellar and ate it."

"Who stole the pie?"

"Tony stole the pie."

And Tony got a lickin' . . .

"And when you wanted some doughnuts, we would tell Horse (we had nicknames), we would tell him to go make out like you want to steal something. (We had deliveries in those days, you know.) So when old man Heeby comes in, he'll see you and race you and we'll get the rest of the stuff. He'll be the decoy, see, and don't have nuthin' except an empty bag. And when he gets caught, he'll show him the empty bag and we'll jump the fence and go into the school yard and start chewing."



Tony Lazarczyk and Bob Heidt, St. Hedwig's Senior Center

PROJECT SUMMARY

The P.E.T. Project was set up with two main objectives. First, to learn about the ethnic communities of Delaware. Second, to act as a learning experience. The second goal is perhaps the most important, and fortunately, it was attained.

Although many students did not change any of their attitudes toward the Slavs because of a lack of preconceived ideas, the group was very impressed with the pride taken in their Slavic heritage. The students, with further study, began to look back on their own "roots" and have taken pride in them. One pupil found that the people of Wilmington "have a basic understanding of honesty, kindness, and how to lead a Christian life."

Indeed, the Slavic people received us very well and were eager to help us. Although there was a question about the students' sincerity, we were received warmly.

For sure, many new relationships were formed within the group. Along with these relationships, students found that the Slavic teachers interviewed were people, rather than just instructors.

Of course, many interviewing and photographing skills were learned, but more importantly, students learned how to express themselves coherently on a one to one basis and in front of large groups.

Although it is difficult to assess a project of this type, most of the students felt that the project was an excellent learning and growing experience. Although we discovered many problems, we found solutions. Perhaps the most important concept learned was that organization is the key to success.

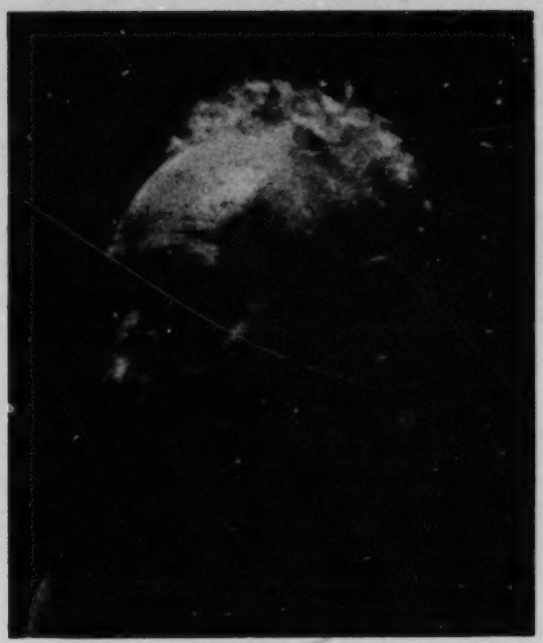
CONCLUSIONS

Sue Murphy

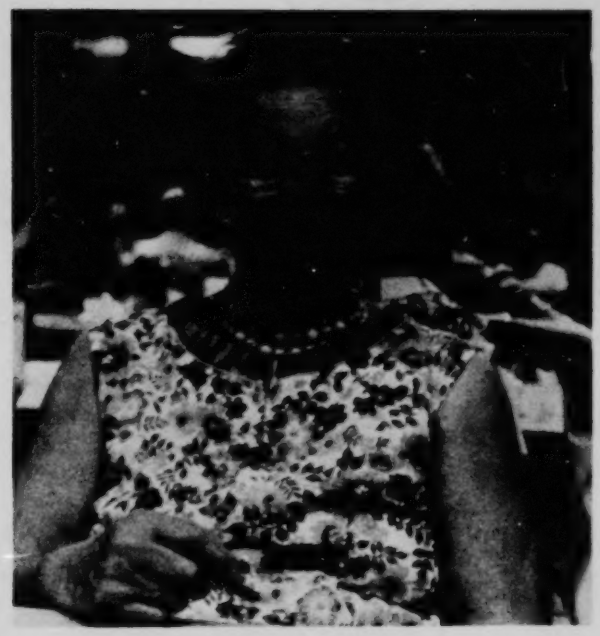
As project leader of the Alexis I. team, we feel responsible for submitting a commentary on the PET concept. Yes, projects like PET should be continued. The concept should be shared with schools throughout the state, the funding should be made available to interested schools, and the assistance and direction of the Art Reach staff should be included - but on a smaller scale. We honestly believe this project should be limited to schools or teachers that have some vested interest in the community. Let the students initiate the next Project PET. The concept has been launched, the trial has been completed. If a group of students in the schools need or want some kind of project to make their high school experience more meaningful, then give them this opportunity.

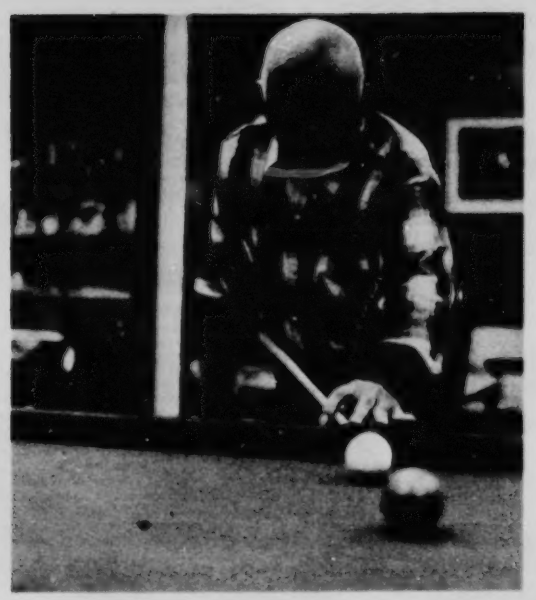
Our only advice to teachers and students launching a Project PET Two is to make time! Under no circumstances should the PET students be involved in after school sports or be in elected offices. The teams should be made up of students that NEED something interesting to do. It should be for those students that have some interest and also some energy to work in school, but lack the appropriate activity. Most of all, the project should be directed by a teacher that has some experience in the ethnic community. The project will succeed in those high schools that encourage students to take time out from regular classroom activities for enrichment. Students and teachers that are concerned with attending all classes daily, without exception, will find it very difficult to organize and plan a community project like PET successfully.

Tony Lazarczyk ▶



Felecia Bonk at eighty





▲
Bernie Szuskowski

◀ Sandy Williams, Program Coodinator (L), and Betty Marroni, Direcor (R), of St. Hedwig's Senior Center.

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AMISH

Going to town

Holy Cross High School

PROJECT OVERVIEW

The students conducted approximately twenty interviews in the Amish community west of the City of Dover. Sites visited included homes, farms, schools, carriage shops, blacksmith shops and one sawmill.

The Project achieved its purpose in that the students were able to break down communications barriers between the Amish community and establish friendships between two distinct cultures. Many false assumptions and misconceptions were clarified and it became evident that Project PET student involvement brought about an increase in classroom participation and learning. One of the objectives of Project PET was to establish rapport between the younger and older generations in order to appreciate the contributions of older adults.

STUDENT PARTICIPANTS

Anthony Aranilla, Photographer
Alice Maloney, Interviewer
Jackie Nicholls, Interview
Angel Valdes, Student Coordinator
Gary Wallick, Photographer

TEACHER COORDINATOR

Gary R. Cooper, Social Studies
Department Chairperson

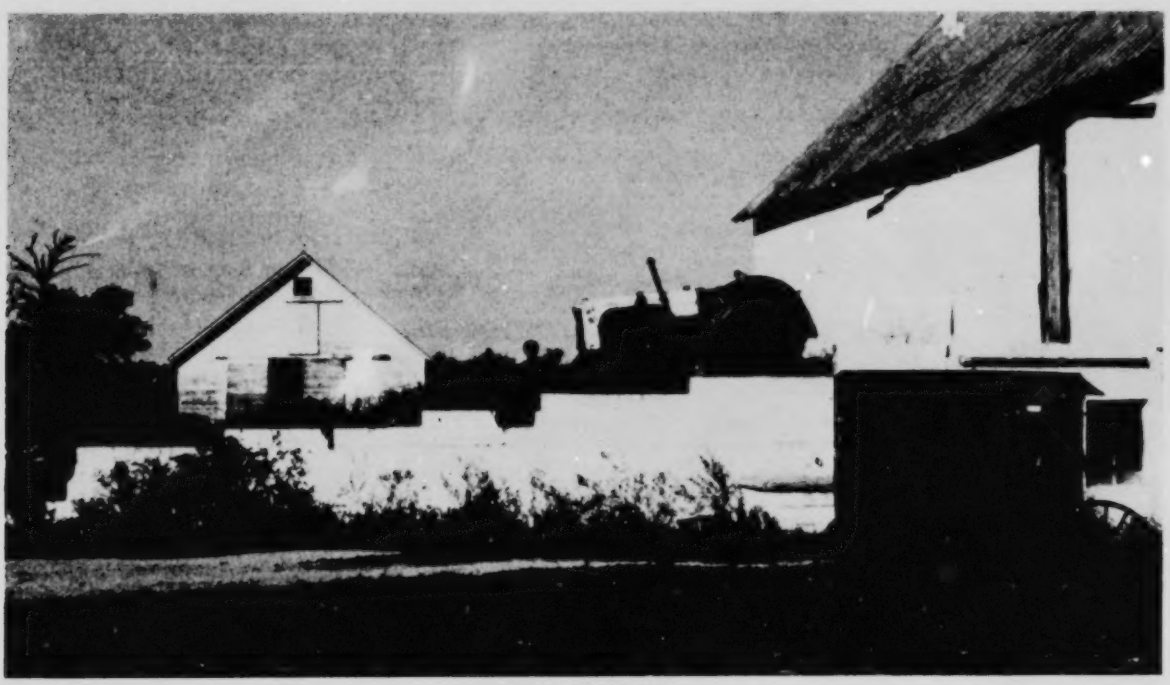
NOAH YODER: AN AMISH FARMER

Angel Valdes

The road is about a quarter of a mile in length; it winds from the main road to a two-story wooden house. In front of the house there is a large fenced-in area for some of the numerous horses. Towards the back of the house, a large barn, two storage areas and a buggy "garage" may be seen. Looking closely at the house and surrounding area, the keen eye can detect that the entire farm is self-sufficient. First, there is a water tank whose water supply comes from the windmill lazily turning above. A large number of Amish farms have windmills. To the side of the house there is a fairly large garden containing tomatoes, corn, lettuce and numerous other vegetables. In addition to these outward signs of self-sufficiency, when we talked to Noah Yoder, the owner of the farm, we also learned that he has his own milk house. However, most of the milk products here are sold for public use, although he does keep some for family consumption.

During our interview we learned many interesting things concerning the Amish farm, farmer, and the way of life. For example, Mr. Yoder's barn was rather unique among the Delaware Amish for one chief reason: on one side of the barn there is a wide ramp which consists of a mound of soil. This ramp leads into the hayloft and its purpose is to aid wagons full of hay into the hayloft. Mr. Yoder informed us that this type of barn with the ramp is a Pennsylvania-style barn and is not very prevalent south of Lancaster, Pennsylvania. We discovered that the barn was unquestionably the most versatile building on the farm. On the first floor were many of the horses and a place to clean and treat them. On the second floor of the barn, we discovered many dairy cows and calves. The barn had room for approximately fifty animals but was only partially full. Under the ramp we unexpectedly found a small milk house. In the eight by twelve foot milk house we noticed about twenty bronze milk containers. However, one of the very interesting uses of the barn was revealed to us as Gary Wallick and I walked up to the hay loft with Mr. Yoder. While walking, he said that the hayloft of a big Amish barn is sometimes used for big events to which hundreds of neighbors show up. Such events might include both happy, joyous or even sad times, namely weddings and funerals.

Across from the barn, Noah Yoder showed us his buggies. Contrary to our previous thoughts, these highly-developed buggies are made in Delaware. Essentially there are three types, the standard, the family , and the courting buggies.



Amish bank barn

The standard and family buggies are just about identical except that the latter is large both in width and length. These two types of buggies are both covered for winter protection and have such modern conveniences as headlights and heaters, both powered by standard car batteries. The courting buggy is a little different. It has only one seat and is not covered. It is used, as the name indicates, for courting, but it may also be used for recreational country rides during the spring and summer months.

During our visits to Mr. Yoder, we discovered both the busy and hard day of an Amish farmer. Mr. Yoder gets up early to do the early morning tasks and in season may go out to do some plowing. The plows, which range in size and weight, are usually pulled by a team of three work horses.

Noah Yoder has a lot of farming to do when one considers the size of his farm. He owns 270 acres, of which about 240 acres are worked. He works until noon, eats his lunch and afterward takes a mid-day rest period or nap. In the afternoon he may do more plowing or anything that might have to be done on the farm. This leads him into milking time which is about 5:00 p.m. The astonishing thing about this remarkable man was that throughout this hard and tedious day, he still had the courtesy and kindness to show us around and tell us about himself and the farm. We are very thankful to Mr. Yoder because during the whole day we spent with him we really got to know not only Noah Yoder, but the Amish way of life a little better.

A BLACKSMITH SHOP: CONTRAST IN AMISH LIFE

Angel Valdes

"Where the Hoof Meets the Shoe"

More than any of the other interview our visits to Neal Hershberger's Blacksmith Shop contrasted the old and the new. As we approached the shop, located in front of a small one-story Amish home, we expected to observe a vanishing 19th century occupation. Instead, we observed a man who lived and worked in an environment highlighted by both old and new ways.

As the wooden door to the shop swung open, we immediately noticed the tools of his trade: anvil, hearth, and assorted mallets and hammers. However, contrary to our image from television, we observed a great many modern tools hanging from the thick wooden beams which supported the shop. Most noticeably this Amish smith had a huge generator-run power drill hanging from the ceiling, which he used to drill holes in metal rims.

Rims of wheels are not a huge part of Mr. Hershberger's work. Years ago, he stated, he used to shoe horses and do major structural repairs to buggies. Now, semi-retired and with the many new carriage shops now opening, his work is limited to wheel, spoke and rim repair and shoeing horses.

Mr. Hershberger is a product of the two conflicting worlds in which he lives and works. A man in his later sixties, he seemed more open and uninhibited toward us than many of his religious counterparts. We later found out that Mr. Hershberger had been exposed to the "outside world" during World War II when he served his country while working with the University of Delaware Agricultural Department. This explains

Amish blacksmith shop

why he seemed very anxious to show us, outsiders at first, the many interesting skills of his trade.

However, as much exposure as this small, strong-armed smith had with the outside world, he still was one-hundred percent a community man. He has the unofficial role of keeping track of births, deaths and general population figures. He also was the "unofficial" contact between the Amish commmunity and that of 20th century America. We found this expecially true through the six months we worked on this project. Every time we followed up a lead on a possible interview, someone would ask, "Did you talk to Mr. Hershberger?"

Now that the project is ending for this year, we hope to meet many more fine Amish people like Neal Hershberger in the future.

THE CARRIAGE SHOP

Angel Valdes

On our last major visit to the Amish community, we had in our minds to find out how an Amish buggy is built, where they are constructed, and the approximate cost. We made our contact with the carriage builder and we were set. Unfortunately, during our particular interviews at the carriage shop (three total) the carriage maker was not there because he was in the process of moving his shop to a bigger place a couple of miles away. However, we did talk to a young and extremely helpful man of about nineteen years of age. He was interesting to us, not only because of the information he provided, but also because he was the only person under thirty that had been interviewed.

This Amish teenager lived like most teenagers except that he seemed more mature than others of the same age. We discovered that around this age many young Amish men have more responsibilities than people in other ethnic groups.

The carriage shop itself was much like Mr. Hershberger's blacksmith shop; a contrast of the old and new. There were many old and traditional tools necessary for the trade, like a handmade table used to align the spokes with the outer rim of the wheels. Some of the modern tools included numerous electric drills and saws. It should be noted here that the Amish are allowed to use electric conveniences (e.g. tools, cars, etc.) if the work cannot be effectively performed by hand or animal power.

The power supply for the shop came from a very fine electric motor in a separate room. This motor not only powered tools, but also powered

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Amish buggies

a special elevator that is used to lift the finished buggies up to the second floor for painting. Another use for the motor was to operate a number of fans located throughout the shop.

There are basically three types of Amish buggies: the standard, the family, and the courting buggy. All three are made here. The buggy requires no special type of wood; the wood used just has to be fairly hard. As for the protection against wind, rain and snow, a few coats of paint are applied as well as a vinyl covering. Many of the newer models have adjustable seats to accommodate varying numbers and sizes of people. It is even possible to arrange the back seats in some like a bed so that young children can sleep on long journeys.

A typical Amish buggy will cost in the neighborhood of $1300 and has an approximate duration of twenty years without needing major repairs.

THE SAWMILL

Angel Valdes

The sawmill was much like the other shops we had visited in that there was a marked contrast between the old and the modern. The mill itself is one large area that is divided into several smaller areas that serve their specific purpose such as sawing, stacking, and other mill operations.

Most of the heavy sawing was done by enormous circular saws. Saws, like those at the carriage shop, were powered by a motor, but this one was larger. The loading of the wood onto the wagons was achieved primarily by a huge crane. This crane would take the previously stacked piles of wood and place them on a wagon.

Most of the wood came from local forests and was sawed for specific demands according to whether it was for building houses, farms or fences.

One of the truly amazing features about the sawmill was the efficiency with which every process was carried out with only limited machinery.

Amish sawmill

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PROJECT SUMMARY

Before we started this project, all of us had many misconceptions and stereotypes of Amish people. To us they were a highly religious people who lived a strange life. However, as we spent time with such good and kind people our attitudes changed drastically. We found that the Amish are much the same as any group. They laugh, joke and get frustrated over life's situations. We found that they shun the outside world because they do not like to be viewed as an experiment or as tourist attractions.

At first, and understandably so, the Amish people viewed our work as another attempt by outsiders to exploit their way of life. However, as we asked serious questions and listened intently, the barriers broke down. At the end of this project we were sure we were viewed as friends taking a deep interest in their way of life.

One of the positive aspects of this project was the cooperative spirit developed between ourselves and the many adults with whom we came in contact. Not only did we earn the trust of our coordinator and principal at school but also of the many fine Amish adults. We had the feeling that these people viewed us as hard working, responsible young people. One example to emphasize this is that Mr. Yoder gave us an open invitation anytime we wished to visit his farm in the future.

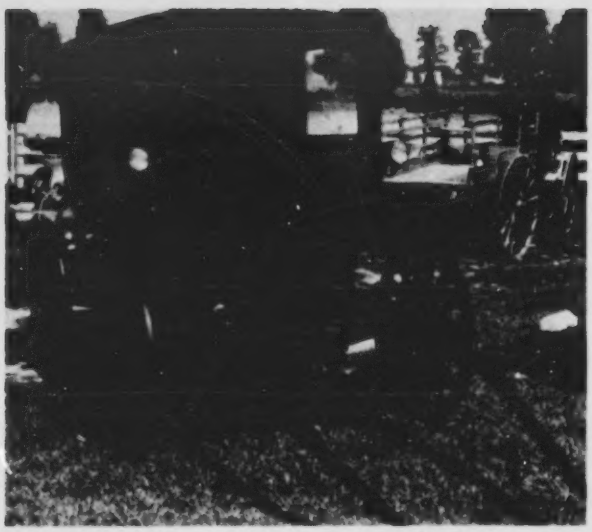
In our interviews we were exposed to many skills and crafts practiced by the Amish people. As a matter of fact, their whole livelihood depends on these skills. We learned a little about 19th century farming, smithing, carriage making, meat cutting, and metal working. Although we cannot say we could duplicate these skills, we have learned to appreciate the expertise that goes into them.

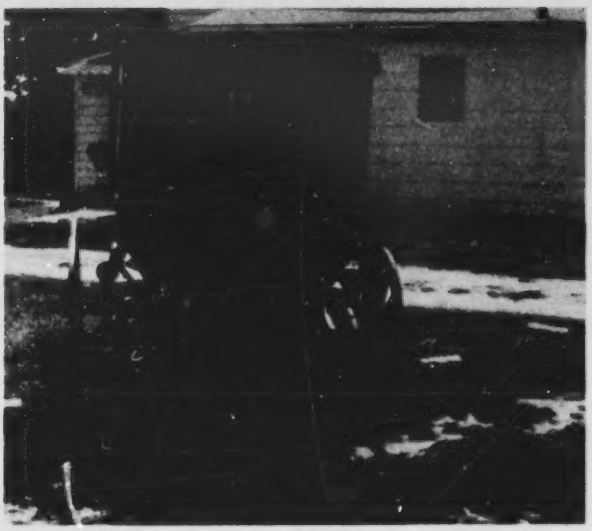
Our project team spoke on two separate occasions. The first was a meeting of the Holy Cross Parent-Teacher Guild (PTG). We spoke about the project and interviewing techniques in general. There were approximately one hundred parents and teachers in attendance at this meeting.

Our second presentation was a seminar sponsored by the Delaware Humanities Forum. Mr. Alan Clarke of Wesley College was our guest speaker. Approximately twenty-five people attended this seminar.

By the end of the project, the Amish people accepted us as friends rather than outsiders.

Amish homestead





Amish Energy Conservation

PAKISTANI AMERICANS

Ali Jinnah, Founder of Pakistan

JOHN DICKINSON HIGH SCHOOL

PROJECT OVERVIEW

Cindy Demo

In September of 1977 our Humanities teacher, Mr. Charles Johnson, asked our class if anyone would be interested in doing a special project concerned with ethnic studies. At first, as you might expect, we were not quite sure what it was all about, but it appeared that it could be fun and interesting and also a way to get out of classes. We soon discovered that it would be a lot of hard work. However, the learning and the making of new friends would more than offset the difficult work required.

We chose the Pakistani group because Mr. Johnson, our advisor and teacher, was a colleague and friend of Dr. Ilyas. Ilyas and his family became our good friends as well. Dr. Iqbal, Mr. Iqbal, Dr. Ilyas, and their families must share the success of this project with us. We could not have accomplished our goals without the cooperation of all who participated in the study.

This project was a learning experience for all of us. We came away from it with many new friends and a whole group of people whom we might never have met. These people shared with us their rich culture and we are grateful to them for this.

STUDENT PARTICIPANTS

Cindy Demo
Jamie Hassert
Linda Hammed
Lisa Kanick
Missy Morris

TEACHER COORDINATORS

Charles Johnson, English Language Arts
Ray Higgins, Social Studies

THE HISTORY OF PAKISTAN

Lisa Kanick

When we began researching the culture of Pakistan, we knew little about the country and even less about the people. We began our project by exploring general information about the country and its progress throughout its brief history. The information we found allowed us to more easily understand the influence the country has on the lives of its people.

Pakistan is quite different from most other nations in that it is divided into two regions which are separated by India. The provinces of East and West Pakistan have dramatic contrasts in language and customs but are bound by the common faith of Islam.

West Pakistan is located on the northwest coast of India and is bordered on the west by Iran, and on the north by Afghanistan. The Arabian Sea lies on the south coast. West Pakistan contains the famous Khyber Pass and the ranges of Hindu Kush along with the Sulaiman mountains. To the northeast lies the Himalaya mountain range. The Indus River flows from these mountains and waters the fertile plains of the Punjab region. It then empties into the Arabian Sea. West Pakistan is mostly mountainous and contains fertile plains as well as desert area.

East Pakistan is a much different sort of land. It is now renamed Bangladesh. The province is bounded on the north, east, and west by India. On the south coast is the Bay of Bengal. Burma borders the southeast. Most of East Pakistan lies near sea level. It is a semitropical country with flat plains which are covered with groves of bamboo, mango and coconut palms. There are also large marshes and forests containing bears, tigers and leopards.

Bangladesh has two major rivers, the Ganges and the Brahmaputra. They are very important because they are used for transportation as well as irrigation.

Among the nations of the world, Pakistan ranks fifth in population following the United States. It covers an area about the size of Texas, Illinois, and New York combined, but the population is three times the combined total population of these states.

The largest and most important city of Pakistan is Karachi, a major port. The capital has been relocated several times. It was first in Karachi, then later moved to Rawalpindi. The present capital is Islamabad. West Pakistan has its capital in Lahore which is the cultural center of the nation. Dacca, known as "the city of mosques and muslims," is the capital of Bangladesh or East Pakistan.

Pakistan contains a sharp contrast of land features ranging from hot, dry deserts to snow covered mountains and rolling plains of fertile soil. This fertile soil is the major resource of Pakistan and the majority of the people are farmers. About one-half of the land under cultivation is planted with wheat or rice. East Pakistan supplies the world with about eighty percent of the jute used for production. Almost all the farming is done by hand or with simple tools and many farmers use a wooden plow pulled by oxen.

Pakistan includes many different races which have entered from the Northwest Frontier. People from India, Siberia and Arabia are just a few of the newcomers to the country. The result of this has been a variety of language, food, habits, customs and physical appearance.

The most popular languages spoken are Urdu, Bengali, Push tu, Sindhi and Punjabi. The national languages are Urdu and Bengali.

The government of Pakistan has given education a high priority, and an improvement is being sought in the quality of education at all levels. The government is interested in educating the young people so they will be capable of working at a job while contributing to the prosperity of the country. A strong effort is being made to wipe out illiteracy in Pakistan. The number of children attending school is now more than double the amount in the 1950's. To accommodate the children, a large number of primary schools are being built annually. University attendance is also increasing. At the time of separation, Pakistan had only three universities. It now has thirteen.

Pakistan has a rich and exciting history. The

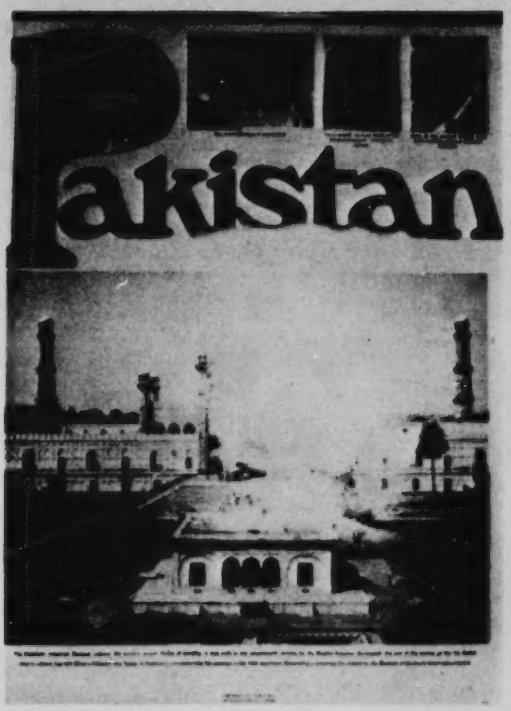
first Moslems to come to India were the Arabs. In 700 A.D. they invaded the northwest area of what is now Pakistan. Other invaders had adopted Hindu ways and customs, but the Moslems maintained their separate culture.

In the 1930's, the Moslems began a movement to create a free country of their own in the subcontinent of India. The movement was headed by Mohammed Ali Jinnah, the president of the Moslem League in India. He is recognized as the founder of Pakistan. The Dominion of Pakistan was created on August 14, 1947 with Jinnah as the first governor general.

In 1933 Moslem students in Great Britain made up the name "Pakistan." It was derived from the first letter of each of the following provinces or terms: Punjab, Afghan (the northwest frontier province), Kashmir, Islam, and Sind. I later learned from Mr. Shah, the head of the education department of the Pakistani Embassy, that the "I" in Pakistan stands for Islam.

In 1965, Pakistan changed its status in the British Commonwealth from a dominion to a republic. The country adopted a new constitution which stressed the country's beliefs in Moslem teachings. The constitution calls for a Moslem to be the head of state. Under the constitution, the federal government of Pakistan is somewhat like the government of the United States. Pakistan is divided into two provinces each with its own governor, ministry and legislature with certain powers reserved for the national government. The National and Provincial Assemblies elect the president and the president appoints a prime minister and a cabinet from the leadership part. The voting age in Pakistan is twenty-one.

Through helpful conversations with many people, we have learned about both East and West Pakistan. East Pakistan, which has been known



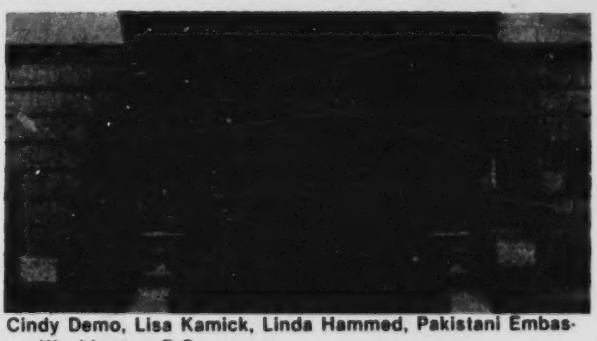
as Bangladesh since 1971, and West Pakistan had many disagreements. These disagreements were the basis of the Civil War which resulted in the splitting up of Pakistan and the independence of Bangladesh. The Civil War caused much heartache and mixed emotions between the people of Bangladesh and Pakistan. To some people we have spoken with, this topic is still one of great concern. Even though there are mixed emotions regarding the Civil War and its outcome, the people we have spoken with have no hard feelings toward each other. They have accepted the past and have great hopes for the future for both Pakistan and Bangladesh.

WASHINGTON HOSPITALITY — PAKISTANI STYLE

Cindy Demo

We left the Wilmington train station for Washington early on a cold and snowy January day. The purpose of our trip was to talk to some of the people in the Pakistani Embassy and to visit a mosque in Washington. First, there was a mix-up with the tickets which gave us doubts as to whether we could even get to Washington. Things just did not seem to be going our way, and the events of the morning had left us in an unfriendly mood.

When we finally located the embassy, I do not think anyone was prepared for the reception we



Cindy Demo, Lisa Kamick, Linda Hammed, Pakistani Embassy, Washington, D.C.

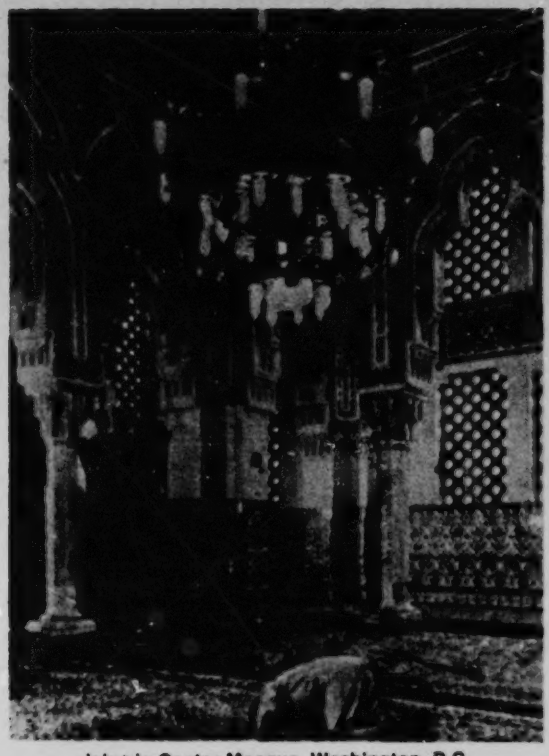
Mr. Shah, Pakistani Embassy

received. We were met at the door and ushered up the steps to Mr. Shah's office. Mr. Shah is the head of the Pakistani Embassy's Office of Education. We were grateful to him for the time he and his associates spend answering endless questions we had on the culture of Pakistan. I was amazed at the amount of time they would devote to a group of high school students from Delaware.

After we were served cookies and sodas, we asked if they could direct us to Washington's famous mosque. At the door to the mosque were shelves to deposit one's shoes. We walked in, and immediately there were "oohs" and "ahs" from everyone. Handpainted tiles completely covered the walls. Persian rugs woven with intricate designs covered the floor. In the center of the ceiling was a magnificent golden chandelier with stained glass windows surrounding it. The stairway used by the priest was made of inlaid and intricately carved wood.

We went into the office of the mosque to ask if anyone knew of any Pakistani or Indian restaurants. We wanted to get our first taste of this cuisine.

One Pakistani man proceeded to give us directions to an Indian restaurant, but ended up saying he would take us there. All five of us climb-



Islamic Center Mosque, Washington, D.C.

ed into his Volkswagen station wagon along with his brother and him. It was a tight fit as we drove madly around the streets of Washington.

He left us with an invitation to spend the night at the hotel where he was assistant manager. We were dumbfounded at the generosity of these people to strangers. The rest of our meetings with strangers were a big disappointment that day. It is a shame that more people cannot learn friendliness and generosity as the Pakistanis practice it everyday. Our gloomy, snowy day was brightened by these people and their cheerfulness was passed on to us.

Hospitality was one characteristic of the Pakistani people that we had never realized existed until we went to Washington. In their culture, hospitality is given greater emphasis than in most other cultures. Everyone should have a chance to sample this kind of hospitality.

DR. SHEIK MOHAMMED IQBAL

Jamie Hassert

Dr. Sheik Mohammed Iqbal was one of Dickinson High School's Project PET most valuable resources. As an active leader of the people of the Islamic faith in Delaware, his insights into this religion allowed us to futher understand and appreciate it.

Dr. Iqbal was previously a telecommunications engineer. He left West Pakistan to further his education in California. After he graduated, he received an offer to become a criminal psychologist in Delaware.

Arriving in Delaware in May 1973, he found

Dr. Iqbal and his wife explain Islamic religion.

that there were no organizations for people of the Islamic faith. Since he was a religious man, he founded the "Islamic Society of Delaware" to unify the Muslims in this area. As there are no mosques in the area in which to worship, Dr. Iqbal, his family, and friends hold private services in their homes.

The native language of Dr. Iqbal is Urdu. However, he can also understand and speak Arabic, Persian, Hindi, and of course, English.

Dr. Iqbal devotes most of his time to his career and the Islamic Society of Delaware, but he finds time to practice photography and raise his children. He believes that children must be shown the virtues of religion.

He was an invaluable resource in our study of the Pakistani culture and the Islamic religion, and to him, we are very grateful.

"RAZ"

Melissa Morris

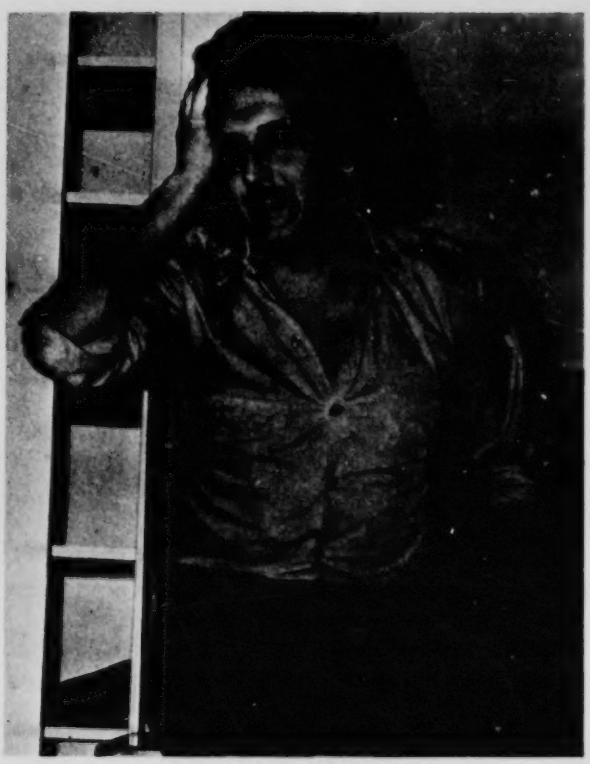
His name is Hazan Rezaur Rahim, but to the slow and lazy tongued Americans, he is "Raz." The members of the Dickinson Project PET team met Raz through the Foreign Student Exchange at the University of Delaware. His bright smile put us at ease instantly.

Raz spent the first seventeen years of his life in Pakistan. He has been an invaluable resource to the members of the Project PET team throughout the course of this project because he brought us an insight into the customs and culture of the youth of Pakistan.

"Pakistan is a country filled with many exciting and exotic customs" Raz stated. "The people of Pakistan, in order to break the monotony of daily life and to add glamour and meaning to their existence, mark the many stages of their lives with celebrations."

One of the first and most important ceremonies in the life of the Pakistani is the Azan. When a child is just a few hours old, the Azan is performed. The traditional Islamic call to prayer is whispered in the baby's ear by his grandfather. The grandfather also has the role of naming the baby. In many regions the baby's eyes are lined with kajal and surman and a surma dot is placed on the infant's forehead to ward off the evil eye.

There are also many traditions which center



Hazah Rezaur Rahim - Raz

around the children and the Quran. When a child is four years, four months, and four days old, there is a ceremony to mark the reading of the first passages of the Quran. There is also a ceremony to mark the full reading of the Quran. A major characteristic of all these ceremonies is the ever-present Quran. A major characteristic of all these ceremonies is the everpresent happiness and the stressed importance of youth.

All through these ceremonies there is a solemn atmosphere. A more festive ceremony is a youth's "saaligrah" or birthday. The birthday parties are usually extravagant social affairs which remain in the child's memory long after the event is over.

One of the most important ceremonies in the Pakistani culture is the "roza kushai" which celebrates the breaking of the first fast. This ceremony occurs when a child is twelve years old. In the Islamic religion, fasting is taken very seriously. If, during your fast, you lie or say an unkind word to someone, your fast is considered non-existent and you will not receive any credit for it. After the roza kushai, the child is lavishly rewarded for his self-denial by a huge feast with all his favorite foods and receives much praise from all. The reason this ceremony holds so much importance is that it marks the entrance of the child into the adult world. After the fast is completed, one's childhood days are over and the child is given the responsibility of participating in all religious observances.

The Pakistanis have dozens of celebrations for the different facets of their lives. For the girl who passes into adolesence, there is a ceremony in which her ears are pierced. At all these ceremonies, the poor are not forgotten. Sweets and other types of food are distributed to the less fortunate.

Raz's eyes shone as the memories of all these ceremonies flashed through his mind. All through our many conversations with him, one main theme was present, that of respect. Respect for women, respect for the elderly, respect for one's parents and respect for each other. Respect is one virtue that is impressed upon the youth of Pakistan.

"Women are special in my country," said Raz. "Earlier on the women didn't have much choice. They had to do what their husbands said they should do, but that's for their benefit. In my country, people put their wives on pedestals. They try and do things for them which they think is the very best, for their benefit. They arrange marriages in my country. Still some people believe in these old traditions. I don't, but I respect them."

It is this respect for women that the Pakistani community holds that makes dating as most Americans know it virtually non-existent. Girls and boys seldom go out together socially as "boyfriend and girlfriend." For enjoyment the boys usually go out in groups together and the girls generally do the same. When talking about dating, a smile spread over Raz's face. "When I was in Pakistan I could not date Pakistani girls and neither could my friends. We had to date foreign girls, which wasn't that bad in itself. However, as time advances, so does the concept of the date. Usually a couple nowadays will go to the movies, on picnics, or to the club or kite flying, a very popular activity. But, it's all very innocent. It's meant to be."

Hospitality is also a major factor in the lives of the Pakistanis. We were overwhelmed at the warmth by which we were received in every home we visited. Raz told us that in Pakistan every man was considered your brother and whatever you had, if that man needed it, you gave it to him whether it be money or reassurance. We had many opportunities to sample this type of hospitality and this contributed to the enjoyment of the Project for the PET Team.

Family ties are also very important in Pakistan. From the time a child is born, his parents start forming his life so that he will be brought up with a deep respect for his elders, for the Quran, and for life itself.

The extended family predominates in Pakistan, which means that the family unit does not just consist of a mother, father, sisters and brothers. It consists of grandparents, uncles, aunts and cousins all of which are very close to each other.

Most Pakistani families have four or five children. Raz was the oldest child in his family, and he shared his feelings about being the oldest with the PET Team. "The eldest child has a very special role. He is expected to live a proper life and to set a good example for his younger brothers and sisters." Sundays and holidays are special days for families. On these days the families gather to eat, socialize and to have a good time. The Pakistani family believes in togetherness. Families always eat dinner together and family bonds are very strong. The family name is one of the most important things each person possesses. The family name is to be honored always.

We have gone back to visit Raz several times since this interview, and each time we are greeted with a warm and friendly smile. Throughout the course of the project we have learned a great many things. However, the most important things we learned were about the many friends we had made and the individual characteristics they possessed, which makes Pakistan the land of kindness and hospitality.

MRS. ILYAS, A PAKISTANI SEAMSTRESS

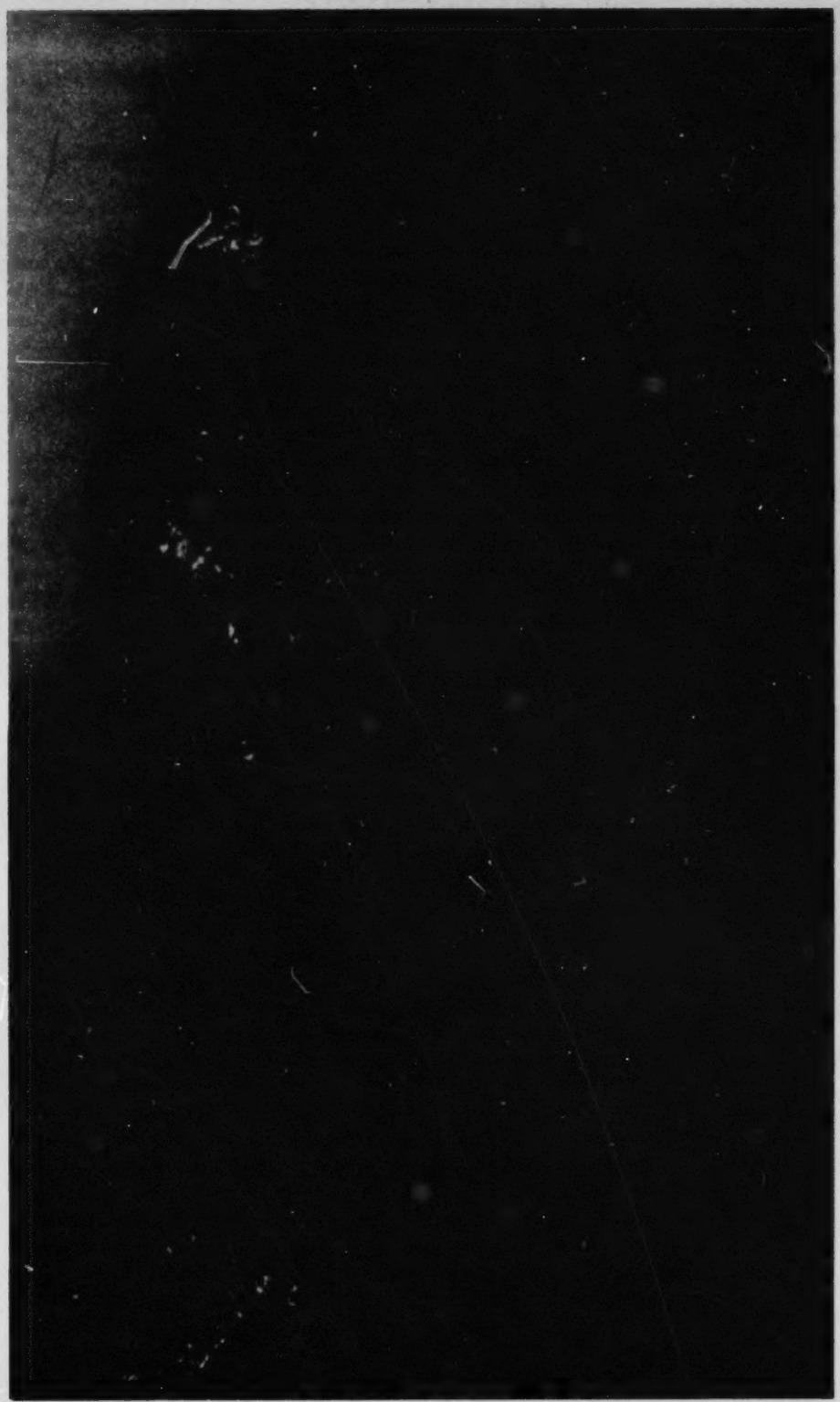
Cindy Demo

Mrs. Ilyas is a very talented lady who sews all of her and her daughter's Pakistani clothing. In addition, she made four Pakistani outfits for four of the people in the PET Project at Dickinson. Pakistani clothes are really decorative and ornate. The styles are rather simple, but the material and trim more than makes up for the simplicity.

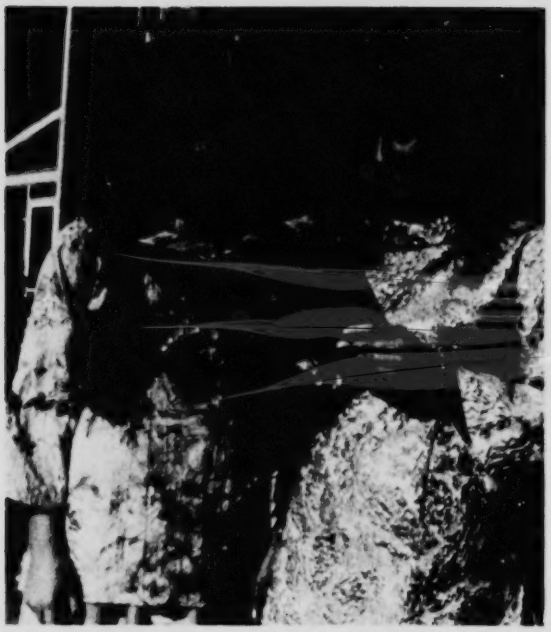
Mrs. Ilyas showed us the three main styles: the "shalwar-kameez", the "sari", and the "gharara" and "kurfa." Shalwar are baggy trousers and the kameez are snug tunics. The tunic can be decorated with embroidery to liven it up. Also, a dupatta is included, which is essential to the shalwar-kameez. A dupatta is a stole which is wrapped and draped around the neck and shoulders.

The saris are beautiful, but Mrs. Ilyas usually does not make them. Her daughter, Ghazala, has a really pretty one with pink and silver designs throughout. Saris consist of a little half-blouse and a long length of material which is gathered at the end and then wrapped in such a way so that they stay tight and there are no embarrassing mishaps!

The gharara and tunic is the outfit we like the most. The pants are made from five yards of material, the shirt from two, and I know it is not because we are that big! The gharara



Lisa Kanick and Linda Hammed try on Pakistani clothing.



is a type of pants that are tight to the knee, while a heavily gathered piece of material finishes off each leg and makes the pants appear to be a long skirt.

The outfits Mrs. Ilyas made for the students at Dickinson are beautiful. Everyone was pleased with their elegant new Pakistani clothing and were very grateful to Mrs. Ilyas for spending her time on their clothes.

Lisa Kanick and Cindy Demo in gharara and tunics made by Mrs. Ilyas.

ARTS AND HANDICRAFTS OF PAKISTAN

Lisa Kanick

Arts and crafts play a very important role in the traditions of Pakistan. These special skills of the Pakistani artists and craftsmen have been passed down from generation to generation with each individual adding his own special touch. Much of the art work is inspired by the Muslim religion and it reflects these beliefs. The influence can be recognized in the surface decorations in objects made of clay, wood, metal, stone and fabric.

Religious motifs are especially prominent in literature. Pakistanis have a great love for poetry and in all languages of Pakistan there is a large quantity of excellent writing in all forms. In no other country can one find a greater respect for books, despite the fact that there exists a number of illiterate people. However, this does not stop them from listening to the marvelous works of art. It is quite common for the families to gather to listen while someone recites the verses of their famous poets. These assemblies of poetry lovers are one of the main features of social activity in Pakistan. Perhaps this is why a country with so many people unable to read has such a high appreciation for literature.

Painting is an equally fine and traditional art. The most famous painters are very fond of religious subjects, and the standard of quality is high. Exhibits are held not only in Pakistan, but in European cities as well.

Pakistanis are as fond of music as they are of their literature. The music is quite different from that of western culture, and is played on different instruments. The instruments, which produce a very charming sound, are mostly stringed and are either plucked or played with a bow. Another popular instrument is the bamboo flute. The "jaltarang" might seem like an odd instrument because it consists of china cups filled with varying quantities of water. The cups are then gently tapped with slender rods to give out true musical notes. Perhaps the favorite instrument is the "saurangi" which means "a hundred colors." It is a specially shaped, thick block of wood with many strings, and is played with a bow.

The music of Pakistan is delicate in sound. This sound is emphasized by the fact that it is played in small rooms by only a few musicians. The rhythm is marked on a drum which is played with the fingers. It is called the "tabla." Learning to play this drum requires much training and it

is played for a small audience rather than in a concert hall. The words of the songs are usually taken from the verses of a great poet, and are sung, ornamenting the musical figure with variations and turns of the voice, while repeating the same lines often. Somewhat like singing, but very distinct from it, is the art of intoning verses from the Quran, the holy book of Islam. The reciters of the Quran are called Quari. A man who is gifted with a good voice and practices this art will never lack an audience.

Muslim architecture has a splendid appearance. It can be distinguished by its simple, yet impressive, lines. The characteristic minarets or columns and cupolas seem to give the buildings an air of lightness and give the impression that the columns are resting on air. Magnificent mosques, palaces, gardens and tombs, may be found everywhere. This form of art has given rise to

Moslem Mosque

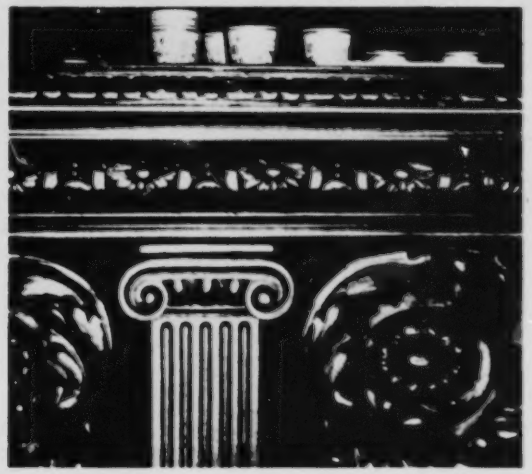
still another form of art; stone cutting, marble carving and inlay work using semi-precious stones. Here too, the Quran is often reflected in the art work along with such designs as flowers or geometric patterns.

A wide range of craftsmanship exits in pottery and metal work, wood and ivory carving, and embroidery. The distinctive characteristic found in pottery is the use of color and ornaments. The artists create beautiful pottery which looks like ordinary red earthenware, but is as delicate and a fragile as as an eggshell. This type of pottery is often referred to as "paper pottery." A bowl large enough to hold a pint of water is so finely constructed that it weighs no more than one ounce. The pottery of other areas is famous for its graceful shapes and especially its beautiful colors.

Glazed tiles have been popular for centuries and are used to decorate the walls of large buildings.

Another ancient handicraft inherited from the skilled forefathers of the Pakistani workers is the artists use of metals both precious and base. A process called damascening which is encrusting one metal onto another, is quite popular. When damascening is done in gold, it is referred to as "koftgari." "Bidri" is the name given to damascening in silver. The metal is encrusted on a black alloy of copper, lead, and tin. When the silver is polished, the effect is very fine and detailed.

Pakistani jewelry is noted for its fine and elaborate designs. Jewelry has been an essential part of the costumes of women since the adornments were first baked in clay some 5,000 years ago. Jewelry is made from silver, gold, ivory and glass. One piece of jewelry is the thick gold bangle or kara which is studded with precious stones. A thin bangle or chori may also be worn. It is thin and fashioned in a zigzag style with fine file work. The glass bangles are often decorated with imitation stones or tiny mirrors. They are an essential adornment to girls' and women's dress, but are not worn by widows.



Elaborate wood carved table, Pakistani Embassy, Washington, D.C.

The finest type of lacquer work is also produced in Pakistan by Kashmiri artisans, who also excel in wood carving. Lacquer work is done in both wood and paper mache in delicate floral designs painted in natural colors. Useful things such as ink stands, trays, and tables are decorated in these very popular designs. Walnut is carved and also inlaid. Rosewood screens are carved very intricately along with other pieces of furniture and are made from highly prized buffalo and deer horns. The carving of such intricate details, as can be seen on the art pieces, re-

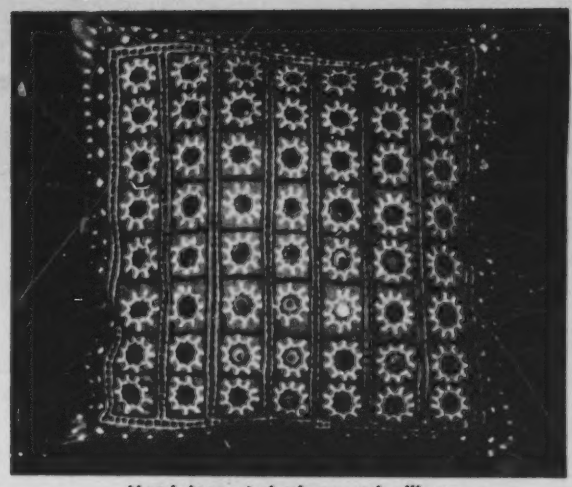
quires the use of intricate instruments along with a great deal of patience.

The embroidery of fabric is done throughout the country with regional variations, all of which are extremely luxurious. Various thicknesses of cloth call for different amounts and types of embroidery. "Jamdani" is the weaving of white patterns onto the superfine muslin without embroidery. This is very difficult even for the highly skilled craftsman and causes the price of these products to remain high. The demand for this artwork is diminishing since only the rich can afford it.

"Raz" a Pakistani student at the University of Delaware models a Pakistani vest decorated with gold threads & sequins.

Silk weaving is a special Muslim craft. In the famous brocades called kamkwab meaning "beyond a dream," gold and silver threads are worked into the silk. Pure silk is not usually worn by the men. It may be plain or shot with two colors called sunshine and shade. The Pakistani word for this cloth is " dhoop chhaon". The most favo rite colors are red, yellow, and blue. When several colors are mixed into the same cloth, it is referred to as peacock feathers.

One of the unique deviations is the mirror effect embroidery of the Sind era. First, very complicated patterns are embroidered onto garments with woolen thread. The most popular colors used for this type of embroidery are purple and red. Then, small pieces of thin glass approximately one-quarter inch wide are sewn into the embroidered design, creating a showy effect.



Hand decorated mirror work pillow

Another method used in embroidery is tacking gold or silver threads onto garments. This process is called zari work. This work is often too heavy for clothing, with the exception of some of the heavier blouses. Zari is usually used in decorating purses, shoes and similar articles.

Zari work on slippers

The use of sequines has recently become quite fashionable. Although the work is very time consuming, it is extremely handsome and is used more for show than artistic merit.

Another more sophisticated form of embroidery exists. It is called "kashida". Instead of the patterns forming geometrical designs, they form more delicate and picturesque scenes. The most popular scenes are florals, animals or bird themes. Weaving is still widely practiced in Pakistan, which was one of the first countries to cultivate cotton and spin it into yarn.

Pakistan has another unique craft of putting

the camel skin to artistic use. The method of preparing the skin has been handed down from generation to generation and craftsmen are also knowledgeable in producing the paint they use in their craft. The skin of the animal is fashioned into articles such as lamps, vases, bowls, and even clothing. The articles are then painted with rich, bright, colors creating beautiful designs.

An ancient and unusual craft which survives to this day is known as calligraphy. The word means "handwriting as an art." The Urdu writing of Pakistan is written and read from left to right. Urdu is derived from Arabic script. The form flows easily with thick and thin strokes. Along with its accents, it lends itself to elegant and attractive patterns. Calligraphy has always been a highly prized art. Even the Mogul Emperors and their patrons were experts at this craft. Fine calligraphists used to write copies of the Quran and sell them at high prices. Elaborate styles were invented for decorative purposes. The object of the decorations was to show the skill of the writer while translating a message, often from the Holy Book of Islam. The masters of the skill were so remarkable in their work that they were able to write an entire verse of the Quran on a single grain of rice.

With the invention of the printing press, the demand for calligraphers diminished until they could no longer earn a living with their artistic skill. The art then began to drop off, however, penmanship is still valued today. Books, newspapers and magazines are often not printed as in most countries. Instead, the text is written out by writers, called "khatibs" and then copies are printed by a photographic method.

These are the most prominent and widely practiced forms of art in Pakistan. Many more exist, however, it would be impossible to give examples of all forms within the study.

GOURMET COOKING: PAKISTANI STYLE

Linda Hammed

During a visit with Dr. and Mrs. Mohammed Iqbal, the Dickinson Project PET team had the opportunity to sample Pakistani cuisine. Mrs. Iqbal shared some of her recipes with us, and we have included them with our report for you to try. Dr. Iqbal was very knowledgeable about the ingredients used. This was interesting to the group, because in the United States, men are not very involved in cooking.

Pakistani cuisine is primarily based on wheat and flour products, and also include vegetables and rice, which are abundant in Pakistan. The religion of the Pakistani people greatly influences their diet. The Quran includes rules against eating pork or drinking alcoholic beverages, and these foods are not included in the diet of Pakistani people. Lamb, beef, chicken and fish are some of the basic foods eaten in Pakistan.

As American teenagers, we were accustomed to eating the "fast foods" of McDonald's, Gino's and other similar operations. When we were given the opportunity to sample a Pakistani dish by Mrs. Iqbal, we eagerly accepted. Dr. and Mrs. Iqbal prepared a dish called "basin" for us to try. We found that this dish was tasty with a spicy-hot flavor. Mrs. Iqbal had added even fewer spices than the recipe called for because she knew that we were not used to very spicy foods such as the type Pakistani people are used to eating.

Mrs. Iqbal preparing "Basin"

We are grateful to the Iqbals for showing us how to make this tasty dish and for preparing it for us to sample. After sampling this dish and reviewing other recipes, we can honestly say that Pakistani cuisine is an art form in itself.

PAKISTANI RECIPES

Jamie Hassert

SHAHI TURKEY (serves 8)

4 slices bread
1 cup sugar
1 tablespoon almonds (chopped)
1 tablespoon pistachios (sliced)
½ teaspoon saffron
(dissolve in 2 teaspoons water)
½ cup half and half
6 tablespoons cooking oil
¼ cup water
fine silver paper (warag) to decorate

Preheat oven to 350°F. Remove crusts from bread and halve slices. Fry in the oil over low heat to golden brown. Place in oblong Pyrex dish. Mix sugar with water and cook slowly to make a thick syrup. Pour over bread. Boil half and pour over bread. Bake for half an hour. Serve hot or cold decorated with silver paper, almonds and pistachios.

PASANDA CURRY (serves 8)

2¼ lbs. cube steak (cut into ¾" strips)
1 cup cooking oil
2 cups yogurt
6 cardamoms
4 dry chilies
8 cloves garlic (sliced)
2 inch piece fresh ginger (sliced)
1 large onion (sliced)
6 peppercorns

Fry onions in the oil to a golden brown. Add remaining ingredients and cook over low heat until meat is tender and oil separates.

RAITA (serves 8)

1 cup yogurt
½ cup cucumber (peeled and finely diced)
⅛ cup onions (finely chopped)
¼ teaspoon cumin powder
¼ teaspoon pepper

Stir yogurt. Add remaining ingredients and mix well. Serve with Biryani. Fried eggplant slices or grated radishes may be substituted for cucumber.

BIRYANI (serves 8)

2 cups long grain rice
1 lb. cubed stewing beef
½ cup shortening
½ cup yogurt
4 cloves
2 sticks cinnamon
4 peppercorns
4 cardamons
2 bay leaves
2 tablespoons lemon juice
2 tablespoons milk
2 medium onions
¼ teaspoon saffron (dissolve in 2 tsp. water)
Salt to taste

Stir yogurt. Add meat, cloves, peppercorns, cardamons, and bay leaves and marinate overnight. Fry onions in oil to golden brown and divide in two equal portions. Boil 4 cups water and cook rice and cinnamon sticks in it until rice is half cooked. Drain the water. Put on portion of onion and oil in a Dutch Oven. Add meat mixture and cover with rice. Sprinkle on top-- milk, lemon juice, remaining onion and oil, and saffron. Cover and simmer for one hour. Before serving, stir gently so rice and meat are properly mixed.

BARBEQUED CHICKEN TIKKA (serves 8)

3 lbs. Chicken
1 cup yogurt
1 teaspoon crushed garlic
1 teaspoon crushed ginger
2 tablespoons lemon juice
2 tablespoons ground red pepper
2 tablespoons olive oil
salt and black pepper to taste

Skin and bone chicken and cut into four parts. Prick it well with a fork. In a large bowl, combine yogurt, ginger, garlic, lemon juice, red pepper, black pepper and salt. Marinate chicken in this mixture for two hours. Thread chicken on skewers. Brush with olive oil and broil for six minutes on each side. Serve with sliced tomatoes, onion rings, and lemon quarters on a bed of lettuce.

NOTE: Equally delicious lamb tikka is prepared by substituting lamb chops for chicken. Cook the chops a little longer.

BARFI

½ gallon milk
1 drop lemon

BOIL OUT THE WATER IN THE MILK.
HEAT WELL. ADD:

1 tablespoon shortening
¼ cup sugar
⅓ cup Carnation milk
½ cup Ricotta cheese

Make thick. May add more or less of above ingredients. Pour into square pan, cool. Cut into squares.

KORMA (serves 8)
2 lbs. stewing beef
½ cup yogurt
½ cup cooking oil or shortening
4 cloves garlic (sliced)
2 inch piece ginger (sliced)
2 medium onions (sliced)
4 peppercorns
4 cloves
4 cardamoms
½ teaspoon saffron (dissolve in 2 tsp. water)
Saute the onions, garlic and ginger in oil, to a golden brown in a Dutch oven. Blend them with the oil in a blender, and return paste to Dutch oven. Add meat and cook on low heat for about 10 minutes. Add remaining ingredients, except saffron. Cover and cook over low heat until meat is tender and oil separates. Pour saffron over the korma. Serve hot.

FIRINI - Milk Pudding (serves 8)
4 tablespoons Cream of Rice
1 quart milk
1½ cups sugar
¼ teaspoon ground cardamom
fine silver paper (waraq) to decorate
Dissolve cream of rice in a cup of cold milk. Boil remaining milk and add cream of rice mixture, sugar and cardamom, stiring constantly until it thickens. Pour into bowl and refrigerate. Before serving decorate with silver paper and nuts.

A LOOK AT THE TRADITIONAL ISLAMIC WEDDING CEREMONY

Lisa Kanick

On April 19, 1978, the Project PET students attended the Festival of Asian Religions in New Jersey. The program consisted of various Asian religious groups presenting demonstrations of their religious rituals. Some of the religious faiths represented were Hindu, Buddhist and Islamic. The PET team was fortunate enough to view a dramatization of a traditional Islamic wedding ceremony, which would be the type common to Pakistan. The ceremony was presented by Dr. Mohammed Iqbal and members of the "wedding party."

About 90 to 95 percent of the marriage ceremonies are arranged either by family members or by friends. A father spends a great deal of his time searching for suitable husbands for his daughters. Before the final arrangements, the parents of the bride and groom will meet several times to discuss the possible advantages of the wedding. Until the actual ceremony, or for some time before, the bride and groom do not date or may not even see each other. This is not because of religious restrictions, but rather is a part of the traditional custom. Surprisingly enough, most pre-arranged marriages are successful. This is possibly due to the great respect offspring hold for their parents all through their life. Perhaps the social and economic situation of the bride and groom, along with that of their families, adds to the success of the marriage. Usually, the husband and wife are from the same economic and social position. The families also become close during their arrangement activities and help each other adjust to the changes taking place in their households. It is quite common for a newly married couple to be distant cousins. This helps to give them a more relaxed feeling since they have many relatives in common.

The marriage of a daughter can become very expensive although it is not necessary. The groom's family may agree to provide a dowry of money — a bride-price. Unless there is a divorce later, which is unlikely, the money is not usually all paid to the family of the bride. The amount of the dowry is an indication of the status of that family. Both families support the dowry with the purchase and exchange of extravagant luxury items.

The Pakistani marriage ceremony does not consist of only the wedding vows and reception as is often the case at the American wedding, but includes a series of ceremonies centered on the marriage, the culmination of youth, the growing and enriching of one's life, the man's commitment to the human race, and the man's acknowledgement of nature's cycle.

The first ceremony accompanying the marriage is the "mayum" or "lagan." It takes place three or four days before the marriage. This custom marks the end of the usual appearance of the bride throughout the house. During this

time, she is to appear shabbily dressed. When she reappears on her wedding day, she will seem to have emerged as a more beautiful bride.

On the eve of the wedding, a ceremony for the bride takes place. The sisters or close friends of the bride take part in this ritual. They paint the bride's hands and feet with a sweet smelling henna, which is a reddish brown dye obtained from the leaves of a tropical shrub.

While this ritual is being carried out at the bride's house, the groom is also preparing for the wedding. He is helped into his outfit by his married sisters. The suit is usually of white satin with an elaborate turban fringed in gold, hiding some of his face. The barat or groom's party finally arrives at the home of the bride. First, the groom must sign the marriage contract, or nikah. The marriage is actually a social contract, and all that is required to solemnize the wedding is the consent of the bride and groom to the marriage in the presence of at least two witnesses. After the confirmation, the qazi or religious scholar, along with the guests, offer a short prayer for the success and happiness of the couple. The ceremony is then ended with the distribution of dried dates.

The bride and groom still have not seen one another and they prepare to do so at last. The ceremony begins with the female relatives and friends seated around the bride. The bride is dressed in the traditional costume of red material trimmed and embroidered in much gold. She also wears many jewels. The women now begin singing songs to help prepare the bride for her married life. The first song is serious, and discusses how the woman will be accepted into her husband's quarters, and how his parents will accept her. The Pakistani custom is for the bride to move into the home of the groom's parents to live. She is very warmly welcomed since the families already know ahead of time who will be entering their family. This is because the marriage is usually arranged when the children are very young. The bride will receive special attention since she is a newcomer. However, if the married couple chooses to live away from the parents, they may do so.

The second song is very closely related to the first because it translates the same basic ideas in a teasing and comical way. The song makes fun of the bride entering a new family with a man whom she has not even dated before the wedding. This wedding song is sung from the bride's point of view with many questions being asked and also answered by the same women. The women sing questions such as these : "How will you be received?" "The mother-in-law will ask how much gold you will bring into the family. What will you answer?" The bride replies worriedly, "The price of gold is so expensive." The brother-in law askes how much schooling she has had and how hard she has studied, when he usually already knows. She tells him he knows about her schooling so why does he ask these questions. The sister-in-law wonders about the amount of clothing the bride will bring into the family. The bride answers, "I will bring in loads and loads of clothing, trunks and footlockers full of beautiful garments." The husband then tries to find out what the bride looks like. "Is she pretty?" he asks. The bride remarks, "You have probably seen me before and will see me very soon."

After the songs are over, the more religious ceremony begins. The bride is still seated in the circle with her head bowed down. She also has a sheer cloth draped over her head. The groom finally enters and takes his place, kneeling across from the bride. The couple then faces each other, but do not look at each other yet. This is like a formal social and romantic introduction of the husband and wife. The women chant, teasing the groom, saying "You still cannot see her." This is to arouse his curiosity. The veil covering the bride's head is then stretched over the groom's head. A mirror is then brought and handed to the bride. She tilts the mirror until the groom's face is centered in it. He too will be able to see her reflection. The groom then murmurs, "Wife, I am your slave." The groom then recites a verse from the holy scripture while the wife repeats it. This marks the beginning of the husband teaching the wife, and also indicates the most important event in their lives, that of the Quran as a lesson and as a guide to their lives together.

At last the bride and groom depart to the husband's home. Their ceremony has not ended, for on the following day the groom's father holds a feast.

Many of these matrimonial rituals are carried out because of their sentimental value. However, the ceremony does vary from province to province and even from family to family. The real meaning behind the custom is the uniting of two persons and their families. Upon marriage, the newly-married couple assumes prescribed responsibilities to their in-laws. The trust formed between families is so highly valued that no one would dare attempt to defy it.

The marriage ceremony does not bring an end to the rituals the young people were so accustomed to by this time in their lives, but constitutes a turning point that shifts the ceremonies to their first-born. By this time in life, the man and woman have learned to adapt and adjust to the complicated patterns of life.

PAKISTANI SPORTS AND RECREATION

Jamie Hassert

The major sports of Pakistan are field hockey, cricket, soccer, squash, tennis and badminton, which were brought to Pakistan by the British; and wrestling, kabaddi, and polo, which originated during the reign of the Mohgul emperors 400 years ago.

Some games and sports which are native to Pakistan will be discussed in this article.

Played as both a sport and a game, kabaddid is especially popular with the children and tournaments for adults are held often. This sport began long ago when warring factions met and the leaders fought in single combat until one was mortally wounded. Today, it is played by two teams. A player runs across a line into "enemy territory" while holding his breath and attempts to "kill" his opponent by touching him and then returning across the line without exhausting his breath. If a player is "killed," he is out of the game. To make the game more difficult, the players must wear loin cloths and be covered with oil.

Another game is "pir kaudi" which can be played with as little as three children. Two of the children pursue the other and tackle him before he slaps them and reaches the finish line.

Other popular sports in Pakistan include swimming, table tennis, boxing, basketball, and volleyball. Popular pastimes are kite flying, marbles, hide-and-seek, and collecting pictures of famous sportsmen. We have mentioned some of the less universal sports of Pakistan, but those known around the world are also played.

PROJECT SUMMARY

At the end of October, the high schools in New Castle County met for a week-long workshop at Absalom Jones Community Center. This workshop was to give us an idea of the work involved and to get some idea of the techniques and helpful hints for interviewing, photography, writing, speechmaking, and laying out of the final product.

When we left this workshop, we were full of enthusiasm and high hopes for all of the plans and projects we proposed. We soon ran into a dead end, however, and everything seemed chaotic. After only one interview, we were all rather discouraged. To begin with, it was really difficult to find any Pakistanis with whom we could talk. We had but one contact and no more were on the horizon. Secondly, most of the Pakistanis who have come to Delaware are of the elite, well-educated class, so there is not a very large population from which to draw.

By now you can readily see why we had become discouraged. Everything was disjointed, and no one could seem to make a schedule where we could find time to do at least part of the work together. After a time, we had met other Pakistanis who introduced us to their friends. We now appeared to be on the right track. One contact led to another, interest began to generate and the project came to a successful conclusion.

Lisa Kanick, Cindy Demo and Linda Hammed reviewing part of our report. Other team members unable to be present.

UKRAINIAN AMERICANS

Pysanky--Traditional hand-decorated eggs

Mount Pleasant High School

PROJECT OVERVIEW

Student response to the project work was generally favorable, although some frustration arose from the effort required to complete the thirteen interviews. This entailed many telephone calls and trips. Some of the interview tapes were not clear. In addition, with concerns for family members in the Ukraine, interviewed persons did not speak as freely as they might. Although support from the State Department of Public Instruction was readily available, it was at times difficult to obtain technical assistance from persons outside the Department of Public Instruction who had pledged support.

As for our positive feelings, we enjoyed the people we talked to very much. They were eager to be helpful and were always friendly. They were not always clear on what we were doing because we ourselves were developing our interviewing technique. Thirteen interviews were made in the Ukrainian community. We learned how to use tape recording equipment and feel good about that, although the results were not always satisfactory. Joanne Dugan took most of the pictures and Cindy Horton did most of the driving. Altogether, we began to feel like a group of co-workers. A natural kind of division of labor took place. We learned that there is a certain skill in making an interviewed subject feel comfortable. Though we all agree that we barely scratched the surface of the Ukrainian community, there was a real feeling of satisfaction when we made our presentation to the people at SS. Peter and Paul Ukrainian Church as part of the Delaware Humanities Forum seminars.

Student Participants

Katie Connor, Joanne Dugan, Cynthia Horton,
Carol Howe, Sandra Rosenzweig.

Teacher Coordinators

Mr. David Menser, Social Studies
Mrs. Catherine Seitz, English Language Arts.

A HISTORY OF THE EASTERN ORTHODOX CATHOLIC CHURCH

Sandy Rosenzweig

The strongest perpetuator of Ukrainian traditions is the church, represented by the Eastern Orthodox Catholic Church and the Western Church. The stronger ties are to the Eastern Church.

The celebration of two holidays, Easter and Christmas, provide the most important distinction between these two churches. It is interesting to learn that both the Ukrainian Orthodox Catholic Church and the Eastern Orthodox Catholic Church celebrate Easter after most other Christians because the Ukrainians of the Eastern Church believe that Easter should be celebrated after the Jewish Passover. Another religious holiday, Christmas, is also observed at a different time. The Eastern Orthodox Church celebrates Christmas fourteen days after the Western Church (on January 7). This difference occurs because in the eighteenth century the actual revolution of the earth around the sun was not taken into account, therefore, the calendar was about fourteen days off. Pope Gregory, who influenced the Western churches, decreed that fourteen days would be dropped from the calendar and the Western calendar was changed from the Julian to the Gregorian calendar. The Eastern churches, however, in their resistance to Western domination and the Pope, maintained their own calendar which retained those fourteen days.

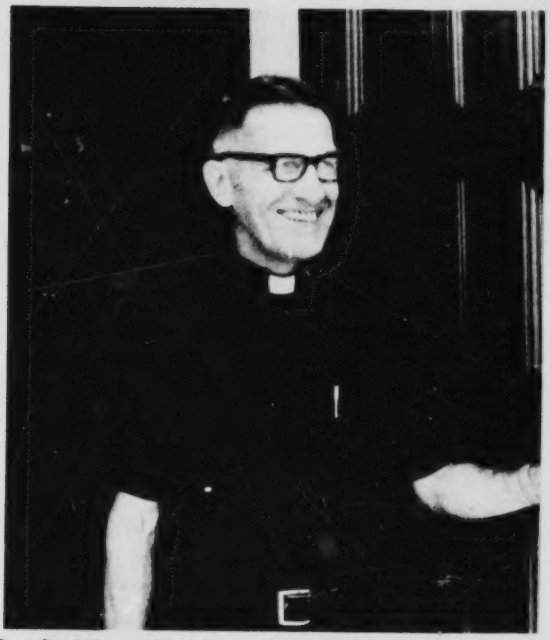
Many Ukrainian traditions are related to the holidays of Christmas and Easter. For example, in the celebration of Christmas, twelve dishes are served for the evening meal, which is a meatless meal. On Palm Sunday, the Sunday before Easter, Ukrainians distribute pussy willows because they are the first plant to blossom and because palm is difficult to find.

The special traditions associated with the religious observances of the Ukrainian church have been carried on through the years as a significant part of a heritage which has made the Ukrainians a unique group of people.

Saint Peter and Paul Iconostat

REFLECTIONS ON UKRAINIAN CUSTOMS AND TRADITIONS

Rev. Paul Hrynyshyn
Saints Peter and Paul Ukrainian Orthodox Church — Wilmington, Delaware



Rev. Paul Hrynyshyn, Pastor of SS. Peter and Paul Ukrainian Orthodox Church, Wilmington.

The Ukraine is an area of 232,000 square miles. It is the largest country in Europe. Its population is more than 47 million and is the fifth largest country, coming after Britain and Germany, France, and Italy.

It is one of the richest of European countries in natural resources, producing more steel than either Britain or France. Its "black earth" makes it one of Europe's largest grain producers -- more than 50 million tons a year.

Yet, as a country it is practically unknown and unrecognized. For most people it is just a part of Russia. But, it is, in fact, as clearly defined a country and nation as any other in Europe.

The country concerned is Ukraine, or as it is known officially today, the " Ukrainian Soviet Socialist Republic," one of the 15 republics which constitute the Soviet Union. Its capital, Kiev, founded in the 8th century, is today with a population of over 1,600,000, the third largest city in the Soviet Union after Moscow and Leningrad.

It is scarcely surprising that so little is known in the West about Ukraine, since it has practically no independent contact with the rest of the world. Despite its size and wealth, it has to conduct its relations with other countries through Moscow. There is, it is true, a Ukrainian Government, and even a Ukrainian Foreign Ministry. But it is a foreign ministry without a foreign policy and without any embassies in foreign capitals. Ukraine is, in effect, the largest non-nation in the world.

The truth is that Ukraine is not Russia any more than France is England. Nor are the Ukrainians Russian. They are cousins, no more. And the Ukrainian language, though closely related, is quite distinct from Russian. There is no reason at all to believe that the Ukrainian people prefer to be ruled from Moscow to being masters of their own fate, even if they would like to be on good terms with their Russian neighbors.

When Ivan Bohdan, from the western Ukrainian town of Kolomiya, on October 1, 1608, stepped off the sailing ship onto the soil of Virginia, he was probably the first Ukrainian in America. Bohdan was an expert in pitch, tar and ship construction who arrived with five Poles under the leadership of Captain John Smith.

Ukraine is a country rich in culture, and her national traditions are being preserved by the off-springs of her immigrants to this nation.

There are over 350 Ukrainian families, comprising two thriving parishes -- St. Nicholas Byzantine Catholic and SS. Peter and Paul Orthodox -- in Delaware. Their members actively contribute to community life, and include doctors, lawyers, college professors, teachers, social workers, public employees, just to mention a few.

Old country traditions are steadfastly maintained and practiced among the Ukrainians in our community.

During the many centuries of their existence, the Ukrainians have developed their own distinctive cookery. In the Ukraine, cooking is considered an art. Great emphasis is always placed on the palatability of food. A good Ukrainian cook knows how to retain the natural flavor of food and how to bring out its dominant character in various combinations. Ukrainian dishes are neither highly spiced nor bland. They are subtle and pleasing having their own undefinable qualities. This culinary skill is passed from mother to daughter as an essential part of her preparation for marriage.

One of the most popular dishes is the *varenyky*, or as some of us refer to them, *Pyrohy*. They are somewhat similar to Italian ravioli. Fillings

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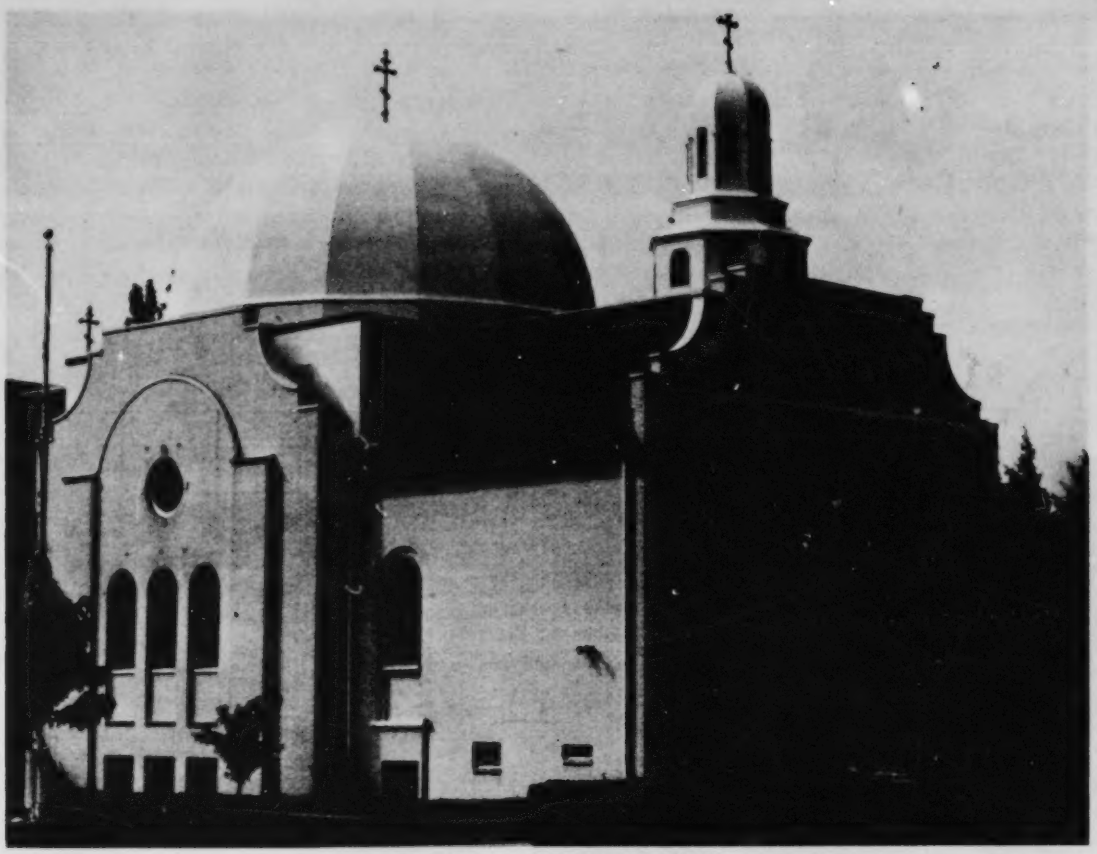


SS. Peter and Paul Orthodox Church

for *varenyky* are numerous (potato, sauerkraut, cottage cheese) but cottage cheese is the national favorite. This tempting dish can be had at either church, since the sisterhoods at each church prepare them.

In the life of the Ukrainians, the entire year constitutes one great cycle of holidays, enriched with charming customs, symbolisms, and ceremonies, many of which have come down from pre-Christian times. Prior to the introduction of Christianity into Ukraine (989 A.D.) religious ceremonies of ancestors were closely connected with calendar and seasonal activities.

Among the Ukrainians, wherever they may be, the most beloved of all festivities is Christmas which covers a cycle of important feast days, ending with Jordan (Epiphany holidays on January 20 according to the Julian Calendar, which is observed by the Orthodox Church), and January 7 (according to the modern calendar, which is observed by the Catholic Church).

Christmas Eve, centering around family and agricultural modes of life, is very colorful, being the most important part of Christmas. Its main feature is the evening meal called "Holy Supper", *Syvata Vechera* in literal translation. According to custom, all members of the family should be home that night for a family reunion.

The supper on Holy Night differs from other evening meals, having twelve Lenten dishes, symbolic of the twelve Apostles who gathered at the Last Supper. The dishes are prepared with a vegetable shortening or cooking oil, omitting all animal fat, milk, and milk products because Christmas is preceded by a period of fast which ends on Christmas Day after the midnight or morning church services. The day of the Christmas Eve is a strict fast in commemoration of the hardships endured by the Blessed Mother Mary enroute to Bethlehem.

The table, set according to time-honored custom, is first strewn with a small handful of fine hay in memory of the Christ Child in a manger, and over it is spread the very best tablecloth adorned with native embroidery. Bread, *kalach*, symbolizing prosperity, constitutes the central table decoration. If a member of the family has died during the year, a place is set for him in the belief that the spirit of the deceased unites with the family on the magic Holy Night.

Prior to the evening meal, a spoonful of each dish is mixed into the feed of the domestic animals because animals were the first creatures to behold the new-born Christ.

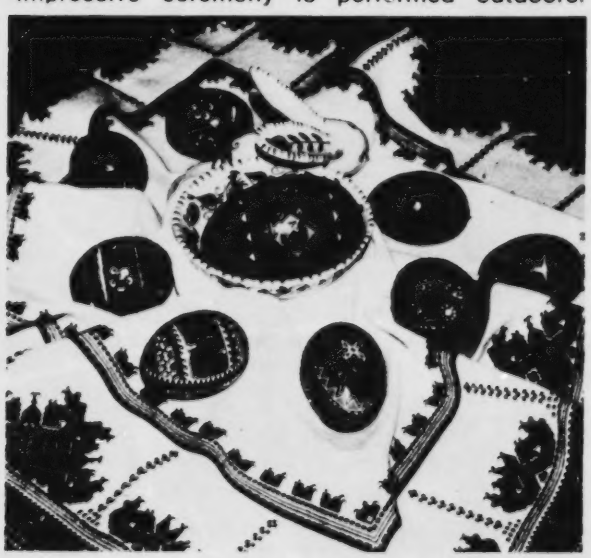
The first star in the eastern sky announces the time for the commencement of the meal. It is the children's task to watch for the star. After the meal, the family joins in singing Christmas carols and general merry-making. There is no visiting on Christmas Eve with the exception of bringing Yuletide greetings and some of the supper dishes and pastries to the grandparents.

Organized groups of carollers visit homes, singing ancient and modern carols, bringing Yuletide greetings, and soliciting funds for worthy causes. This is the general modern practice wherever the Ukrainians may be. In the old country carollers carry a large star of Bethlehem, or a miniature manger, *wertep*, with hand-carved wooden figures on it.

One of the most beautiful of all Ukrainian Easter traditions is decorating eggs with artistic designs of a symbolic nature. In Ukrainian the decorated eggs are called *pysanky* from the word *pysaty* which means to write. The design is actually written on the egg with a fine-pointed stylus dipped in wax, after which follows a series of dye baths. *Pysanky* are not eaten. The origin of this art is both ancient and obscure.

The art of painting Easter eggs is still practiced in Ukraine and here in America, and as a matter of fact, everywhere Ukrainians are to be found. Time has not reduced the design to a simpler form. Each new generation strives for greater perfection, beauty, and intricacy, Ukrainians have become unrivalled experts in this interesting folk art.

Following the midnight, or break of dawn Easter Sunday Resurrection services, rows of food-laden baskets with a lighted candle in each are blessed by the priest. In favorable weather this impressive ceremony is performed outdoors.



Pysanky with hand-decorated embroidery and ceramic bowl.

Food baskets covered with richly embroidered napkins contain Easter bread called *paska* and a selection of various Easter foods. This custom is treasured in America. People greet one another with the traditional Easter greeting *"Khrystos Voskres"* (Christ Is Risen!), to which the reply is *"Voistyno Voskres!"* (He is Risen Indeed!).

Easter holidays last for three days. On the following Sunday a memorial service is held at the cemeteries for deceased members of the community.

The traditional instrument of Ukraine is the *Bandura*. It has 30 to 60 strings, ranging through five octaves which are plucked by the fingers. The *Bandura* unifies, to a certain degree, the principles of two instruments, that of the lute and harp. The sound of the *Banduar* is somewhat emphatic but gentle.

An ensemble, comprised of men from both St. Nicholas Catholic and SS. Peter and Paul Orthodox Churches, under the direction of Mr. Serhiy Kowalchuk, is very active locally. They have recently cut a record featuring their songs.

Ukrainian dancing is very colorful and intricate. This tradition is passed on to each succeeding generation. There is today a very fine group of young Ukrainians at the University of Delaware who have mastered this art, and who have won much praise for their presentations.

The Ukrainian costume is distinct and it may vary according to the sector of the country. Fine embroidery enriches the native costume of Ukraine.

The Ukrainian language is fostered in America. Many schools of higher education have Ukrainian language and literature courses in their curriculum. Harvard, for instance, has a very large Ukrainian Center.

Locally, the language, literature, and history are being taught at SS. Peter and Paul Orthodox Church every Saturday morning, where many youngsters are enrolled for these courses.

Contact with living relatives in Ukraine is maintained by many local residents. And many have made visits to their homeland.

Unfortunately, many of Ukraine's old traditions are being practiced less in the homeland because of her oppressors. For instance, most of Ukraine's beautiful churches have been taken over and converted into museums. And, sadly its people are being denied the privilege to worship the religion of their choice. Consequently, they have to rely on broadcasts via the Voice of America to enjoy religious services.

These, then, are some of the most practiced traditions by Ukrainians in Delaware. We invite our friends to visit either of the two active parishes in Wilmington for a more vivid look at our traditions and customs.

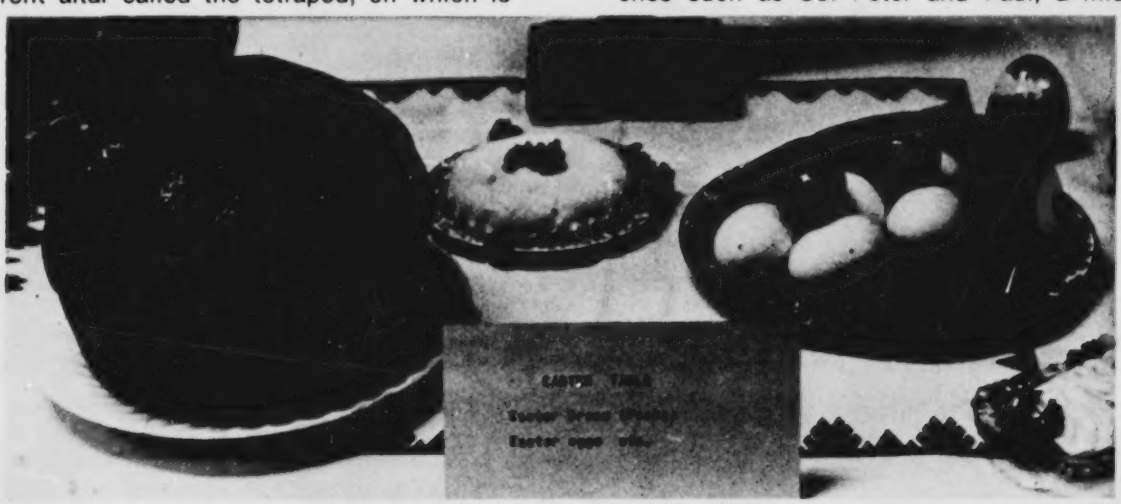
A RELIGIOUS CELEBRATION IN THE EASTERN ORTHODOX CATHOLIC CHURCH

Dr. John Michalcewiz, Principal — Mount Pleasant High School 1966-1978

Dr. John Michalcewiz

One of the characteristics of the Eastern Orthodox Catholic Church is the use of the national language in its services. Comingled with church life and worship are other national and ethnic traditions. Easter is the greatest feast day and holiday celebrated in Ukrainian communities. On Good Friday the front altar of the church is decorated to depict the bier of Christ following his crucifixion. Beautiful flowers adorn the front altar called the tetrapod, on which is placed the corporal cloth called an antimin. This sacred cloth, which is brought down from the main altar of the sanctuary on Good Friday, depicts Christ lying in death in His tomb. The beautiful cloth is placed on the front altar and the worshipers, the faithful of the church, approach the cloth on their knees and pay homage to the dead Christ. Pussy willows, which adorn the crosses, are issued on Palm Sunday, a week before Easter. The Palm Sunday celebration in Eastern Europe uses pussy willows since it is the first flowering-type of plant after the cold winter signifying the first form of life.

Following the graveside service at 5 a.m. Easter morning, the tomb is dismantled and the cross placed in front of a side altar. The tetrapod, the front altar, now contains an icon of the resurrection. Another icon brilliantly portraying the resurrection is carried in a procession around the church as the faithful circle the church three times singing and praying. During the service the priest carries a tricandelabra and proclaims Christ is risen three times during various times of the holy liturgy. Following Easter services the faithful take baskets of food out to the front lawn. This Easter food is placed on the lawn to be blessed by the priest. *Paska,* the holy loaf of bread, symbolizing the pascal feast, is found in the basket along with eggs, cheese, meats and other foods. These foods are blessed by the priest. Following the blessing of the food, the faithful offer an egg to the priest by way of the deacon who collects the eggs. In some churches such as SS. Peter and Paul, a midnight



Easter Table with Paska and Pysanky

Costume doll

Easter liturgy is celebrated. A beautiful hand-embroidered scarf covers the baskets of food. These scarfs represen painstaking skill and many hours of delicate needleworking by the sewer. The food is then taken home and served later that day at the traditional Easter dinner.

In the Ukrainian home there may be many Ukrainian blouses decorated by delicate needlework. There may be beautifully decorated eggs and small dolls dressed in a Ukrainian costume. The doll costume is a miniature replica of what a Ukrainian woman might wear during some Ukrainian festival or other ethnic occasion. The beautiful eggs are perhaps the most popular artifacts painted by artisans today.

UKRAINIAN FOLK DANCING

Katie Connor

The Ukrainians, like many other ethnic groups, have many special national dances. For example, women and men can compete in fast and intricate steps or girls and boys can form chains and weave in and out of various patterns. The men have dances and movements that require great agility: the sword dances, acrobatics or dances using sticks and rattles. The movements are elaborate and breathtaking when seen in performance. There are different dances from different regions in the Ukraine. In the United States there are many professional Ukrainian dance groups, and Delaware is fortunate enough to have its own.

Ukrainian embroidered shirt worn by member of the Ukrainian Dance Group of Delaware

The Ukrainian Student Club of Delaware was begun about four years ago. At first it was an organization just for students of the University of Delaware, but it has since been opened to all Ukrainian young people. The Club participates in a great many community activities and has organized its own dance ensemble, Zoria. In this dance group there are about fifteen people who base their choreography on varied sources, both traditional and modern. But the dances that the group does are not the same as those done in the Ukraine. The dancers have taken about three or four basic steps, modified and added to them and created about ten to thirteen completely original folk dances.

MUSIC

The Ukrainian dancers in Delaware have an accompanying bandura group. The bandura, the national instrument of Ukraine, is an instrument whose strings resemble those of the piano. Tapes of their own records supply the music for most of the dancers' performances. Much of the music they dance to is *Potalshi* but Ukrainian music is just as wide and varied as American music. Some selections are faster and more primitive than others and lend themselves to many different kinds of dancing.

COSTUMES

Ukrainians are well known for their embroidery and this talent is beautifully displayed in colorful costumes. Most are handmade by the women in the dance group but some come from the Ukraine. There are different costumes for the different dances. For the majority of the dances, however, the girls wear the embroidered blouses, skirts, aprons, belts, headpieces with long ribbons attached, and red boots. The men wear red boots, baggy pants, a sash and a Ukrainian shirt. *Hutzel* costumes, though, are much different. Men wear either white or red pants that are not so baggy, a simple long white shirt, moccasins, and sometimes straw hats.

Costumes, music and dance are based on costumes of the Ukraine many years ago. The knowledge of these customs of the past is common today, even among young Ukrainians, and so the rich traditions of the past are firmly established in the modern community of today.

ARTS & CRAFTS

Carol Howe

The decorating of Easter eggs was the only craft known to the students before beginning the Project PET interviews. Since then, however, the project participants have learned about several other crafts. Embroidery and ceramics were the main ones that were pursued. With the help of the people interviewed, we have gathered much information about crafts.

Pysanky

There are many different legends concerning the origin of the traditional egg decorating. The most widely accepted legend in the Ukraine tells of a poor peddler who was on his way to the market to sell a basket of eggs. On the way, he encountered a crowd who was sneering at an old man stumbling under the weight of a cross. Feeling compassion, the peddler set down the basket of eggs and went to aid the old man. The man was Christ, the peddler was Simon, and the eggs were the first *pysanky* (decorated eggs).

Pysanky

The art of *pysanky* involves writing the design with beeswax directly on an egg with an instrument known as a *kiska*, a metal cone inserted through a hole in a wooden handle and secured by a wire. The wax flows through the opening, which has various sizes depending on the thinness of the line desired.

Because of its high melting point, beeswax can be used to protect the covered part of the egg from further dyeing. When the wax is removed at the end of the dyeing process, the lines written on the white egg will remain white. Those that were written when the egg was yellow will be yellow and so on down the rainbow spectrum. After the wax is completely removed, a thin coat of shellac is applied to give the egg a glossy finish.

Mrs. Lydia Harwanko, an immigrant from Ukraine, recounted an interesting custom concerning Easter eggs. On Easter, young boys and girls would exchange their decorated eggs with a girlfriend or boyfriend. Mrs. John Michalcewiz, a Ukrainian in our community, spoke of another Easter tradition whereby the priest is given one decorated egg from each family of the congregation.

Ceramics

Beautiful ceramics, like the Easter eggs, can be found in every Ukrainian home. The deposits of the finest quality of clay in the Ukraine inspired the beginning of this craft. Through Ukrainian history, ceramic manufacture has become an important industry.

Today the clay is still dug by hand with spades. It is then trampled with the feet to break up the lumps and remove the pebbles. The potter then molds the clay with the use of a potter's

wheel. It is then dried and placed in the kiln. This kiln (usually 3 yards by 1 yard 2 feet) has two parts: the pottery is placed in the larger part; the small remaining part is for the fire. After the first firing, the pottery becomes hard and waterproof. If it is to be glazed, it is left in the kiln for a longer period of time. The colors used to paint the pottery come from various origins. Thin shavings of burned copper and lead oxide produce a green color; ochre makes red; white clay makes white; iron filings form black.

In the ornamentation of Ukrainian ceramics, the geometric motif is the oldest and most popular design. Plant and animal decorations can also be found on many of these Ukrainian artifacts.

Embroidery

An ancient art of the Ukraine, embroidery, originated in the early thirteenth century. By the end of the nineteenth century, Ukrainian embroidery had been perfected in both technique and materials and had gained much popularity among the people.

The colors used in Ukrainian embroidery, as Mrs. John Michalcewiz told us, are limited to one or two, usually black and red. At times, however, more colors are used when making a plant motif or a fancy geometric motif.

A traditional form of embroidery is the shirt which is worn by both sexes. The basic part of the design on a shirt is placed on the upper sleeve just below the shoulder. This strip, four to six inches wide, is called the *polyk* or *vustavka*. Other parts of the shirt such as the collar, the front, the cuffs, and the bottom hem may also be embroidered following the main motif on the sleeve.

Traditional costume doll and Pysanky

Even today, the arts and crafts of Ukraine are not only practiced by true Ukrainians but also by many Americans who have discovered the beauty and the enjoyment of these crafts.

EXCERPTS FROM TAPED INTERVIEW
WITH MRS. LYDIA HARWANKO

By: Carol Howe, Sandy Rosenzweig, Kristen Wilson
Date: Tuesday, November 15, 1977 — 7:30 p.m.

KEY:
L: Lydia Harwanko S: Sandy Rosenzweig
C: Carol Howe K: Kirsten Wilson

L: Tell me, now how did you get my name?

K: We got your name from someone in your church.

L: Did you call the parish?

K: Yes, that is where we got your name.

L: Ah! That's how you got it.

C: Are all these things in the room Ukrainian?

K: Is that lamp Ukrainian?

L: It is, sort of, it is actually not typically Ukrainian. It's based on the prehistoric Ukrainian ceramics. It was actualy found in Ukraine, but of course, this is just made like it to resemble the artist's thing. It's not the real thing. It's made here in the U.S. Actually my husband made that. He likes this type of work.

C: Is this made of regular clay?

L: It's the clay. He did not make this form of it. This was of course poured. It was not made

on the wheel or anything like that, it was poured. One of the commercial things that you buy ready to work when he painted it.

C: Have you been living here all your life?

L: No, I was born in Ukraine and I spent some time in Germany and after World War II, I came to the United States and I've been living in Wilmington since.

C: Why did you come to the U.S., just because of opportunity?

L: Just, well it seemed the best place to go. I couldn't go back so I couldn't stay in Germany very well and actually . . .

C: It's nice here.

L: It's the best country in the world to live in. And that's why I came here. Of course, at the time, I was only seventeen years old.

K: That must have been a shock with the different cultures.

L: Yes, I knew a little English 'cause I took it in school. But it would be like your taking German or French. It's really not the same as your own language. You learn and adjust. And when you're seventeen it's not bad. Our parents, of course, found it was much harder to adjust.

S: Did you move to Wilmington when you were seventeen?

L: Yes, I came right straight to Wilmington and lived here since. We have traveled all over the United States, but I have never actually moved to any other city.

C: Were you married when you came here?

L: No, I married here and we're both Ukrainian.

C: I heard about your Christmas caroling. Is it really big there? And they all have certain meanings about their family life?

L: Yes, well probably in the Old English and Irish customs and nationalities there was a time when people celebrated Christmas in a little different way than just giving gifts like they do today. They were more traditional, more deeper meaning as a birthday of Christ than just this commercial thing, and so with us too, especially in the villages where there was no television at the time or anything like that. This was very popular — going caroling hous to house in groups. Our Christmas carols, some are even from Pagan times. It's a little bit of everything. Pagan is in the Christian times. It was sort of mixed together. The meaning is the birthday of Christ, of course.

C: Was it a more religious type?

L: It is a religious type and the family gathering and as I say a lot of customs are still from the Pagan times carried on to the modern times.

C: Do you have special foods, cookies?

L: Yes, we do. Actually the biggest event is the Christmas Eve and it used to be that we had to have twelve different dishes. We don't do it anymore, but we still have a lot of different dishes. The whole family gathered and had supper. The twelve dishes, representing the twelve aspostles, was like the Last Supper. The main traditional dish that came from the Pagan times is a *kutya*. It is made out of wheat, honey, and poppyseed.

C: Is it sort of a candy?

L: No, it isn't. It has a consistency of a cereal. It's not very, very thick, but you can eat it with a teaspoon, not a fork. Different people make it a different way. With a little more cereal like, and some not. Well, this thing is carried over from the Pagan times when the wheat was like a god at the time because we are a very agricultural country and this is carried over from the Christian times. And then we have *varenyky* or *pyrophy*. They're dough stuffed with either potato or cheese, cabbage, sauerkraut or cottage cheese. It resembles Italian ravioli except it is a little larger. We have a borscht, it is a beet soup. What else do we have? We have *holubchi* and it is stuffed rolled cabbage. You boil it for a little while to make it softer, but not really boil it. Separate the leaves and then stuff it. We usually stuff it with rice and meat like hamburger meat or it could have a little pork added to it. You roll it and then bake it. Some people do it with tomato sauce or some kind of other sauce and bake it in that or a touch of garlic. But for Christmas Eve, the stuffed cabbage is made with mushroom filling or buckwheat *kasha*. It is not made with meat because it is a day we abstain from meat.

C: I guess Easter is another big holiday?

I: Yes it is. Easter and Easter night for Catholics and Orthodox alike is a very big holiday. It's a very nice holiday.

C: It is very festive?

L: Very festive, very formal, very pretty.

C: And you go to church Easter Sunday?

L: Yes, very early.

C: How early?

L: Sunrise, 6:00, and there is a different celebration and after that is the mass. Now, you'll probably want to know what religion most of the Ukrainians are. Most are orthodox, but the part that I come from the western Ukraine, and that you have the most in Wilmington, are Catholic. But, we're not Roman Catholic, we're Catholic of Eastern Rite. So it's just our customs, our masses are just a little different from the Roman Catholic. But we do belong to Rome as such.

L: Do you know where Ukraine is located? You were talking about the Ukrainians, but where do they come from?

C: Maybe you'd better tell us.

L: It's in Eastern Europe and right now it's

part of the Soviet Union, unfortunately. It's the second largest country in the Soviet Union. Soviet Union is not all Russia, it's called Soviet Union 'cause it's a union of all the countries, voluntary or not, but still it's a union. Largest is Russia and second is Ukraine. I do have a little booklet here that I want you to read. This booklet is called *Ukraine: The Forgotten Nation.*

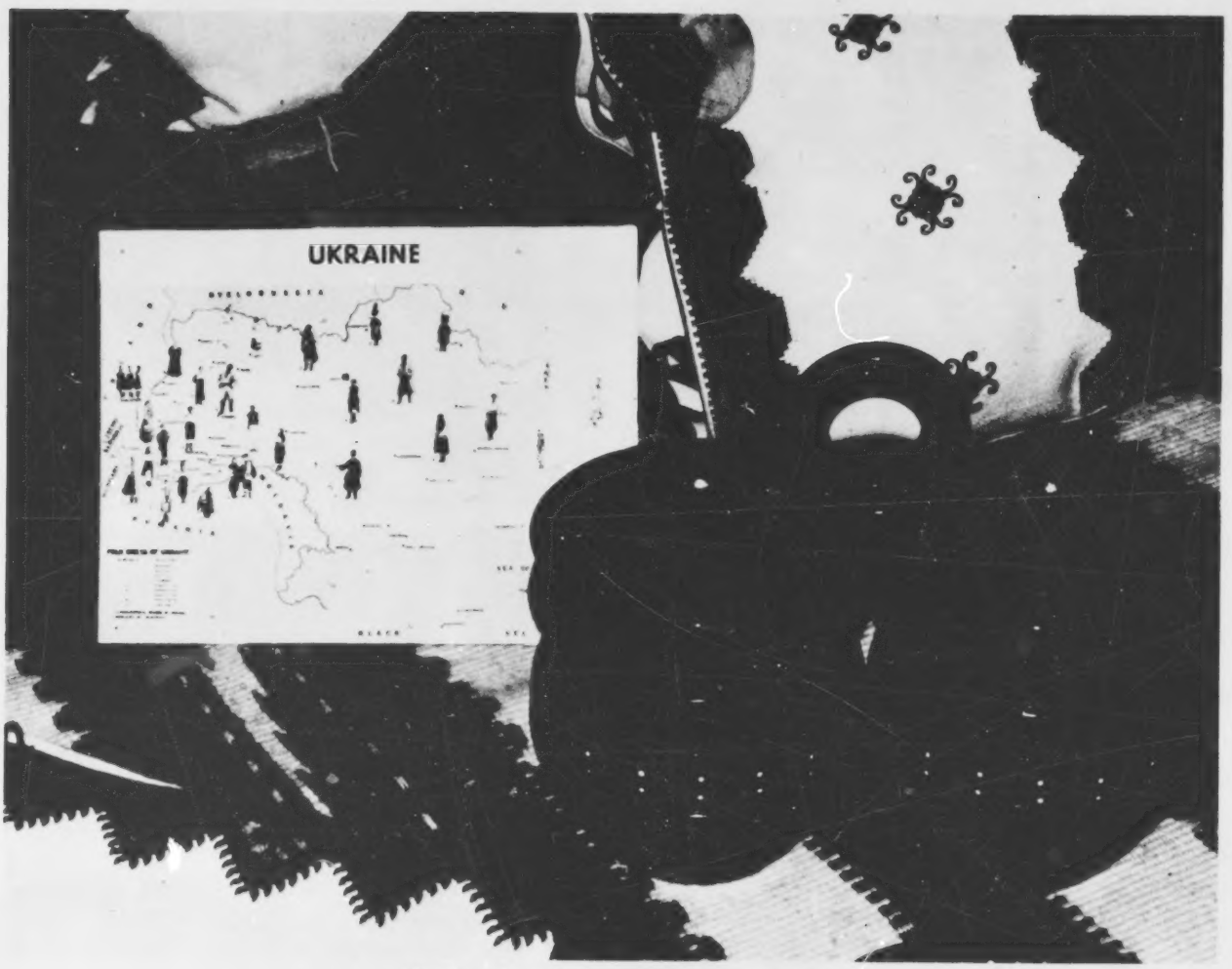
I can show you a picture of Ukrainian costume and I can show you a little doll. It's made to look like a Ukrainian girl and this is a boy. There are quite a few Ukrainian costumes. There isn't just one because every region in Ukraine has their own special costume. But, if we say just Ukrainian costume, this is the costume form the heart of Ukraine, that represents sort of the Ukrainian costume. Now this is from the west, the mountain region where most of these Easter eggs come from. The girls look like that. She has shoes like that and hand-woven socks.

C: Is it colder there?

L: It's a little cold, it's up in the mountains. They have little vests that were made of sheep skin and the wool was inside and on the outside was just skin. And, of course, they embroidered and did things for decoration.

C: Did you wear this type of costume?

L: I didn't. I lived in the city, and these costumes are old. People used them in the villages and not all of them. Festival occasions. People in the city just dressed like we do now, whatever the fashion was. Every region has its own specific costume. In the northern region they did not embroider in colorful fashion like blue or white on white, things like that. The shirts were not red, they were mostly white and maybe a little embroidery. It depends on the people and the climate. And the things they had on hand, like in the mountains they had sheep so they made things out of skin and leather. And in the central Ukraine, it is a wheat country, and mostly flat.



Ukraine map, embroidery and wood containers

EXCERPTS FROM TAPED INTERVIEW
WITH MARIA MUROWANY

By: Joanne Dugan and Sandy Rosenzweig
Date: December 17, 1977 — 7:30 p.m.

KEY:
M: Maria Murowany S: Sandy Rosenzweig
J: Joanne Dugan

J: When did you come to America?

M: I came here as a young lady probably at your age or maybe even younger. I came here when I was 16 years old. I was quite young. But, we still retain the traditions that our fathers and forefathers observed.

J: That's what we're interested in, getting these traditions that are being passed on. We're comparing them throughout the Ukrainian community.

M: I think this is most important because when you live in America, this is the land of opportunity; that opportunity is granted to you, not just for the sake of such, but you should reserve in some specific way. You should extend yourself to a certain point, a certain degree in order to really earn this privilege. It's a privilege to live in this country, and I think too many people take this for granted. This is what I was hoping that I will teach my children to never take anything for granted because they were born here and educated here and they lived well, but they should be aware of other people's needs, of other countries that are not as free as we are, that are less privileged of having what we have. And they can not exercise their wills or anything else even their thoughts. For that they are persecuted for them today. And it is ironious because today in the 20th century we live and we should be above the races -- economical, religious problems, the differences, racial, nationalities, ethnic backgrounds and so forth. We should strive to unite for one, perhaps, one big world because of the air pollution that could kill all mankind.

J: So many things get lost in the rush of America. I was born and raised here. This is one thing that we've found really interesting with this project. It is really an alerting experience to find out about people from other countries . . .

M: You see, traditions are really fundamental to your whole being and they should serve you for the rest of your life and this is really for the elevation of mankind. Because, without traditions, people are lost. By being Ukrainian born, and having this background it adds a whole other dimension to my whole being by learning all about American culture or American life by being educated here. I finished my studies here at Philadelphia Music Academy to earn my degree in music. I think it's a privilege, but yet with the tradition, the background I have, I think they can compliment one another.

This is why the problem of some, even the racial problems that we have because even the most primitive tribes, have their laws and they live by their traditions and customs and they obey them. But, these people that left that part of life and came to the new land, they cannot identify themselves with anything or anyone. This is why they are so confused and lost because today, the technological age, it's not enough for a human being to survive. It's good but today if you learn something about space, tomorrow may be obsolete because tomorrow some new development or happening, something new is happening. But, I think we have to go back to basics, to humanity, to fundamentals in order to retain our equilibrium, sanity, and humanity.

J: I think that's really true. You can really get carried away.

M: Nothing is stable today. Today is up and down, today is space, we are flying three and one-half hours to Europe and back. People are considered the impact, plus or minus of the whole system. It's wonderful what we can do today, these things . . . but there has to be some basic principles on which life should be built that will put you through the rest of your life. That's like reading books, learning the alphabet, and you can read books at the age of fifteen and you understand a little of the meaning and you re-read them at 35 or 55 and 75 and you can still enjoy it.

Today, everyone is too busy for one another. The personal touch, the personal relation has been lost through the mechanized world. One does not relate with one another. It's work, yet, even the family doesn't relate to one another. There's such a gap between fathers and grandfathers and children and grandchildren. This is one thing that is so important in this household, to retain this good family relationship. Children not only regard me as a mother, I hope that they do regard me as their friend, their confidante. I never invade their privacy, but yet they know

that I am always here to listen to them. If I can, we're here to perhaps give them a direction or help them through the difficult times of life, the most difficult times, and you're least prepared for it. By working with people, you see, I am a singer. I'm a professional person, I work with people of different ages and I listen to the problems of different ages, so I'm aware of what is happening. That is why it's so important to keep us together because I think through unity of the family, we can build unity of community and the state, government, etc. The nation. This is the smallest element in our society and if it has a healthy foundation, I think we can look for healthy leaders.

St. Nicholas Ukrainian Catholic Church

PROJECT SUMMARY

Both teachers and students felt more could have been done in the final production of this portion of the document. It was somewhat difficult to get organized, and other demands always seemed to take precedence over Project PET. Eight students began the project, but three were lost almost immediately after the project orientation/training workshop in the fall. The resulting shorthandedness made getting more than a bare minimum of material very difficult. By not receiving any tangible evaluation, such as a grade, other more important demands seemed to get in the way of the student's extensive involvement in completion of a comprehensive project documentation.

We were assisted by many people in the completion of this project, such as the following persons of Ukrainian heritage:

Sylvia Murowany—musician
Sally Pundyk—homemaker
Lewis Krieszewski—college student
Lewis Bok—sheet metal worker
Lydia Harwanko—homemaker
Paul Hrnyshyn—priest
John Michalcewiz—school principal

A great deal of help was received from Dr. John Michalcewiz, Mount Pleasant High School Principal. He not only supported us whenever the need arose, but actively participated in the presentation of the Delaware Humanities Forum evening seminar. Special help was also given by the Sisterhood at SS. Peter and Paul Ukrainian Church, who provided a gold mine of information. The Rev. Paul Hrnyshyn, pastor of the church, was also very helpful and eager to carry the Ukrainian culture to the public.

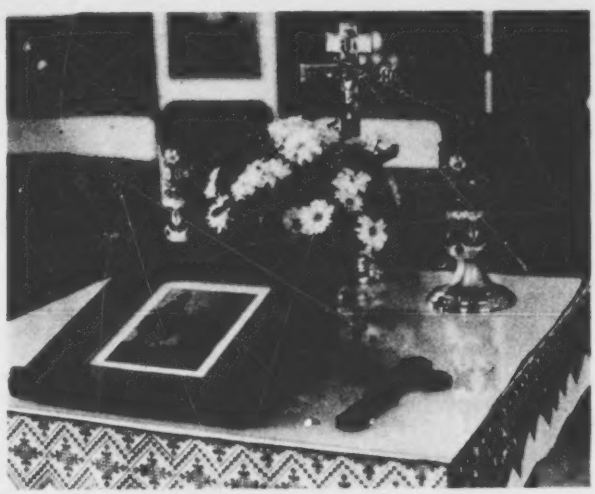
The project PET team attended the following special events that assisted us in developing the Ukrainian story:

Ukrainian Craft Fair, St. Nicholas Ukrainian Catholic Church, December 12, 1977.

Ukrainian Dance Performances, University of Delaware, February 12 and March 18, 1978.

Ukrainian Easter Services, SS. Peter and Paul Ukrainian Orthodox Church, April 30, 1978.

Philadelphia Ethnic Folk Fair, Civic Center, May 5 and 6, 1978.



SS. Peter and Paul Tetrapod

SUSSEX COUNTIANS

Indian Mission Church

SUSSEX CENTRAL HIGH SCHOOL

PROJECT OVERVIEW

Suzanne Weiss

Our main objective for Project PET was to study the Nanticoke Indians and the folklore of Sussex County.

At the beginning of our project, we assigned different members of our group to various fields such as photography, public speaking and interviewing. Interviews were set up with people in our area who were involved, or associated in some way, with the Nanticoke Indian tribe or with the folklore of Sussex County. When possible, pictures were taken and a tape recording was made.

We set up a radio program to be aired on different area stations to inform the public about our project and solicit any information pertaining to our areas of study. We also placed articles in our school newspaper to let the students know what Project PET was all about.

Preserving Ethnic Traditions (PET) was an appropriate title for the project. At the start, many of us knew very little about the Nanticoke Indians or Sussex County folklore. This past year has proven to be educational and fun, but a lot of hard work came with it.

In these next pages we hope that the reader will realize the true worth of Project PET by what we have recorded herein.

STUDENT PARTICIPANTS

Chung Ho Woo
Steve Messick
Chris Parker
Tracy Hoffert
Bruce Rogers
Suzanne Weiss
Thomas Grumbling

TEACHER COORDINATORS

June Soukup—Social Studies
Bayard Hendricks—English Language Arts

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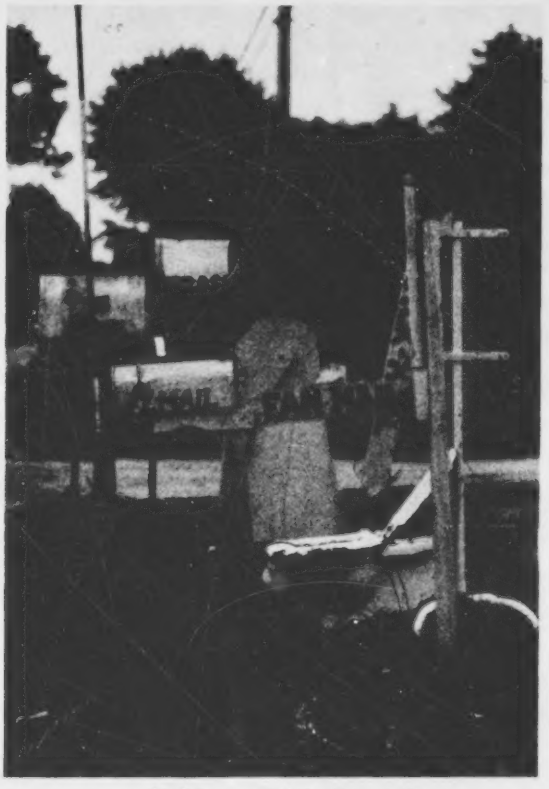
JEHU CAMPER

Chung Ho Woo and Suzanne Weiss

Mr. Jehu Camper, a local woodcarver living in Harrington, started whittling in 1905 when he was eight year old. Mr. Camper stated that a black man who used to make ax handles helped him start his woodcarving. The woodcarvings accumulated so much that his house did not have enough room to store all of the carvings. The lack of space resulted in a small museum where he now keeps all of his carvings.

Finding Mr. Camper's home when we went to interview him was no problem. On the front edge of his lawn, we immediately recognized the conspicuous mailboxes with their humorous names, Haremail, Airmail, Trashmail, and Blackmail. The sight of the mailboxes gave us a feeling that throughout the interview we would be constantly entertained by a humorous man. And, sure enough, when we saw Mr. Camper for the first time, we knew from his radiant, jolly face that our conceptions were true.

Jehu Camper, woodcarver



Mail boxes at Jehu Camper's

As we headed for the museum behind his house we crossed a path that had a sign which said "Mole Crossing." Before entering the museum, he led us to a small upright building that used to be an outhouse. He opened the door and staring at us was the carving of a woman. Upon entering the museum we were overwhelmed by the hundreds of little carvings. Each piece was a reflection of a period of time and its various folklore that we could never get from library books. The whole collection was a library in itself telling the history of the past. Mr. Camper is more than a woodcarver, he is a historian telling the history not through books, but through crafts. In one set, he recreated a hog-killing step-by-step. He said that hog killing used to be a big tradition in lower Delaware. It was usually in November or in the spring when they butchered hogs.

There were humorous as well as serious scenes such as the man with the jug of apple cider slumped over a chair or the scenes of the Delaware judicial system with its whipping post and headlocks.

Mr. Camper showed us a chair that included his wife's part in producing the handicrafts. He would make the furniture and his wife would make the upholstery.

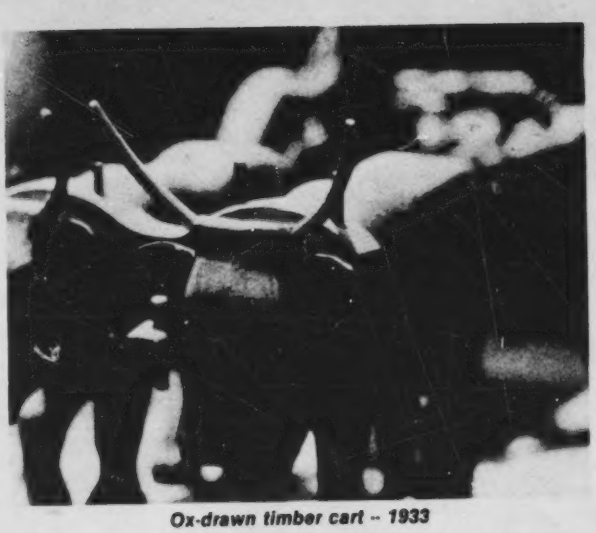
At different points of the tour, Mr. Camper discussed the early days when he was a child. It was hard for us to believe that he received ten cents for working sixteen hours a day! When Mr. Camper was only a small child, transportation was still the traditional horse and buggy, and just as we have a love for automobiles, he recalled the fond memories of Luther (a mule) in a short story that he had written.

As an example of his humor, he showed us a

black box and asked, "Do you know what this is?" We had no idea what it was. Then he replied, "I don't know either."

At the end of the tour, he asked us to sign a notebook that was more than halfway filled by the many people who had visited the museum. "But," he said, "nowadays not many people come to see my museum. I guess they don't see the point of preserving something like this." That was one point about which we disagreed. We assured him that there are people interested in the preservation of folklore. Fortunately, Mr. Camper and his wife sometimes tour schools and display their talents for others to see.

Towards the end of the interview, he gave each one of us a little woodcarving of an ax halfway into a sawed tree trunk. But it was more than a woodcarving that we were to take home, we were to take home with us the wistful memories of a humorous man. We learned about a period of time that we could preserve for others in words and pictures.



Ox-drawn timber cart -- 1933

THE MULE NAMED LUTHER

A TRUE STORY AS TOLD BY

Jehu Camper

This story started at the turn of the century, or about 1900. At that time I was four years old. I had a sister who was two years older. There was a boy named Frank that my parents had taken in to raise. He was a few months older than my sister.

My parents were tenant farmers. We lived on a farm one mile west of a small town in lower Delaware. This farm was located in the forks of a road, bounded on the east by one county road and on the south by another. Upon entering the front lane from the south road and continuing through the barn yard and down the back lane, you would come out to the eastbound road about one-half mile north. On the extreme northeast boundary of the farm there was a stand of loblolly pines of considerable size, and the ground was always covered with pine needles several inches deep. On the edge of this pine woods was a pine thicket so thick that a squirrel could hardly get through.

My parents were poor and had to work hard to make a living, but we were happy and contented and willing to share what we had with others less fortunate than ourselves. Dad would always plant extra potatoes and beans. He would also butcher an extra hog for the families in the neighborhood that would be hard hit before spring. It was a pleasant feeling to live in that kind of a neighborhood where everyone shared and no one suffered.

It was late in November that a troupe of Gypsies moved in the pine woods on the northeast side of the farm. They pitched four tents. They had some six or seven horses, several dogs, two goats, game birds and one mule colt about six weeks old whose mother had died the day before they moved in. The Gypsies had been granted the privilege of occupying the woods by our landlord and were welcomed by the neighborhood. They were a musical group of Gypsies. One of the girls was about 18 years of age and a very talented singer. A younger brother played the harmonica, the father played the violin, the mother the accordion, granddad the drums and grandmom would take up the collection. This musical group could play music fit for a king. At least we thought so, for entertainment was hard to come by in those days. They would play at street corners, railroad depots, hotels, almost anywhere they could pick up a small collection of nickels, dimes, and pennies. People in those days didn't spend very freely, but the Gypsies seemed to make out on what they received.

On Saturday, the first of December, about the middle of the afternoon the wind shifted to the northeast and started to pick up force. By that night there were a few snow flakes starting to fall. I remember Mother saying to Dad that it looked like we were in for a blizzard. Dad prided himself on predicting the weather and assured her, since it was a moonlit night that there

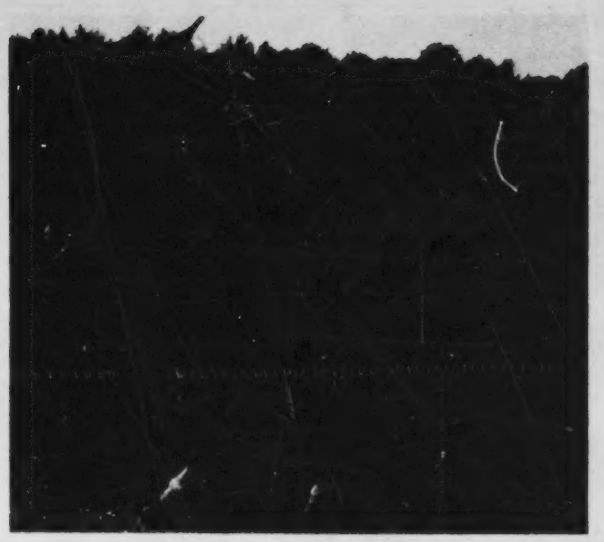
wouldn't be any snow accumulation. That put the household at ease.

We all retired about 9:30 that evening and no one was up during the night to check on the weather. Dad got up at 6 o'clock the next morning and got the rest of the family up. He told us to look out the windows. All we could see was the top of the fence posts. Everything was covered with snow. Our first thought was how the Gypsies had made out during the night. But before we could go and see how they made out, we had to do our chores.

The first thing we had to do was dig a path to the barn yard and attend to the livestock. There were cows to feed and milk, chickens to feed and water to pump. We all pitched in and we were settled down at the breakfast table at 8 a.m. Dad was the first to finish and was off to the barn. We all knew what was on his mind. We watched as he got one of the work horses out of the stable, mounted him with his shovel in hand, and started down the back lane toward the Gypsies' camp. Before long Dad returned to the stable. He proceeded to gear two horses to the stock sleigh as the snow in the lane was too much for one horse. With the sleigh he could go across the open pasture to the Gypsies' camp. Dad could see that in the open pasture field the snow was not as deep. The wind had blown the fields almost clear. The storm had lessened by now and we could see Dad as he neared the camp. On arriving at the Gypsies' camp, Dad said he could see or hear no signs of life except the livestock which were calling for attention. They were nearly covered with snow.

Soon one of the men folk came out of a tent and Dad told him that his visit was to check on how they survived the night. The Gypsy man, whose name was Harvey, said that they were all in good health, but they had no food for their livestock and no provisions for themselves. He said they had just discussed their plight and thought he would butcher one of their goats. Dad put them at ease by telling them he would be back later with whatever provisions he could gather. He also instructed Harvey to move his livestock to the south side of the pine thicket in the sun and out of the wind.

When Dad started back to the sleigh he noticed what looked like a stake protruding from the snow and on taking a second look he could see it move slightly. Harvey told Dad that it was the mule colt's ear, and it had frozen to death during the night. They were planning to use the mule colt's remains for dog meat. Dad, however, had another idea. After scraping the snow away, he would see an eye that was very much awake. He informed Harvey that the colt was alive, but Harvey didn't show much concern. Dad asked Harvey if he could take the colt home with him to see if he could nurse it back to health. It was agreed that if Dad could not revive the colt, then he was to return it to the Gypsies' camp, and they would use the remains for dog food. If the colt lived, Dad could keep it.



A mule like "Luther"

When Dad returned home with the mule colt we were three happy kids. However, I couldn't say the same for my mother, as this meant more work for her. In spite of everything, she went to work and heated some milk. She proceeded to force feed the mule colt but it seemed that he couldn't swallow.

Dad instructed us to get some straw from the barn and put it on the floor of the brooder house which was equipped with a stove. We started a fire in the brooderhouse stove and laid the mule colt on the straw. Soon it was very comfortable inside the building.

By this time Dad returned from a trip around the neighborhood with the sleigh loaded with supplies for the Gypsies. He had feed for the livestock, potatoes, dried beans, and chickens. Mother was also busy getting some supplies together. She had butter, eggs, canned fruit, scrapple, sausage, and even some cracklins for the dogs. When Dad arrived at the Gypsy camp, David, the Gypsy boy, said Santa Claus sure had come early this year.

Upon returning home Dad was still concerned about the mule colt. He sent Frank over to a neighbor who was good with sick animals. He advised us to use warm water instead of warm milk. To our surprise, the colt was able to swallow; and swallow he did, everything he could reach. After two or three days he was up and around and eating almost anything in sight. Dad told us he didn't think we would be able to

keep the mule colt as he never stopped eating. But he let us keep him anyway.

Now we decided it was time the mule colt had a name. Mother came up with the name Luther, named after the grandfather Gypsy. The grandfather seemed to be very pleased that we named the mule colt after him.

Now I guess it's time to describe Luther as to color and size. The first thing you noticed was his white nose and four white legs. His body was sorrel with some dark patches. Luther was a medium sized mule and grew to weigh about 900 pounds. I can't really say much for his looks, but he certainly was a good natured animal. You could do most anything to him. You could crawl under his belly, between his legs, pull his tail, but under no circumstances touch his ears. He sure would come to life if you tried to do that. His hair was always slick and shiny. Dad said the reason was so many children climbing on and sliding off kept him well groomed.

Luther was hardly a year old when we kids were riding him. By the time he was two years old you would see two kids on his back and another riding in a wagon pulled by a rope around Luther's neck. Up and down the lane we would go with Luther stopping at each bush along the way to take a bite. Luther never seemed to get filled, and mother always said that we never needed a garbage can around with Luther. It didn't make any difference to Luther what she threw out. He would even eat potato peelings, corn husks and bean hulls. He seemed to have an appetite for anything.

One day we kids conceived the idea that whoever got on Luther's back for a ride would carry a stick and touch him on the ears to hurry him up. But Luther was pretty smart. He would ease under the clothesline and that would take care of his rider. During the many years that Luther was with us, I never knew of any kid that got hurt by his actions. Maybe a bruise or a scrape, but nothing serious.

The day finally came when Dad thought it was about time for Luther to earn his keep. It was really a day to be remembered when Dad tried to slip the bridle over his ears. Dad said, "I never knew a mule who could get his head in so many positions." After about an hour, Dad emerged from the stable almost exhausted with instructions for us to never pull that bridle off. From then on you would see Luther with his bridle on. The bit was removed from his mouth when eating or drinking. The bridle also had blinders on it. Luther could only see straight ahead.

We kids decided to take advantage of this situation and have some fun. We would lay an ear of corn on the ground where Luther could see it. One of us would stand on one side and one on the other. When Luther would approach the ear of corn, put his head down to take a bite, each of us would grab one of Luther's ears and hold on for dear life. Boy, old Luther would sure go into some wild actions. This only happened a few times before Dad found out and said if he ever saw us do this again he was going to give Luther back to the Gypsies. That was all he had to say to us, for we just wouldn't know what to do without Luther.

Luther was always in demand after he was "broke" to harness. Many of our neighbors would borrow him to cultivate their gardens. Luther was slow moving and his small feet did not trample the vegetables. But there is one thing you could be sure of - the corn wouldn't have as many leaves when Luther got finished cultivating. One neighbor said if you left Luther in the garden long enough he would even eat the bean poles.

The town's people a mile away would use Luther to work their gardens and when they were finished with him they would turn him loose geared to a sleigh with the plow and cultivators. He would start eating along the side of the road when he left the edge of town and would eat all the way home. This took him about half a day. When he reached home he would be ready to eat his supper.

I well remember that day late in October when we got home from school. Mother told us it was time to gather in the pumpkins and citrons as we could expect a frost anytime. Frank and I hitched Luther to the stock sleigh and proceeded down to the garden. There was too much for one load so we loaded on about half and started for the barn. Dad was near the lane husking corn. In back of the barn was a slight incline. Old Luther was pulling away, when all of a sudden he stumbled and almost went down. Dad was looking about and told us to let him catch his breath.

Noah Harmon putting up hay

Frank and I were told to get off the sleigh and walk up the hill. When we thought Luther was rested, we gave him the word to go. He started, took about three steps and stumbled and went down. Dad had observed what had happened, and rushed over. The first thing he did was to take hold of Luther's ears and when there was no resistence we know what had happened. Luther was dead.

But this wasn't the last for Luther. In those days when an animal died, the easiest means of disposal was to haul the remains in the woods and let the vultures take care of it. The three of us children said that this was not going to happen to old Luther. He was to be buried. Dad said that he was in the middle of harvest and it would take two or three days to dig a grave big enough for Luther. He said he just could not take the time now. Mother spoke up and said that Luther was going to be buried if she had to dig the grave. Well, the next morning Dad started out bright and early with his shovel. We had some neighbors who heard about Luther's death and they came over to help dig his grave. Before night the grave was dug and Luther's body was lowered in, with his bridle on.

Jehu Camper and a goat

If there ever was a dumb animal that had given his all to mankind, it was Luther. If there is such a thing as mule heaven, I know Luther is there. I do hope they have plenty for him to eat.

WREATH MAKING

Chung Ho Woo and Suzanne Weiss

Mrs. Mills, from Selbyville, Delaware, gave some home economics students a demonstration on holiday wreath making.

All you need to make one of these wreaths is a flexible stick, holly or cedar sprigs, wire, and some patience.

Wire

Flexible stick

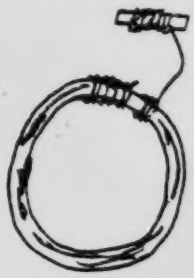
Holly

Cedar sprigs

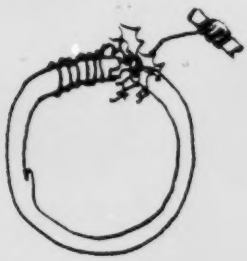
The following instructions can be used to make a holiday wreath:

1. Blend the stick and join the two ends, forming a circle. Bind the stick together with thin wire or twine.

2. Wrap some wire once or twice around the stick to secure it (make sure you allow yourself enough wire to bind the sprigs).



3. Take a sprig of holly or cedar and lay it on the hoop in the place where you have secured the wire. Wind the wire around the stem of the sprig once or twice to affix it to the hoop. Take another sprig and do the same thing, placing the sprigs closely so that your wreath will be full.



Repeat this until you come to where you started. Wrap the wire around the hoop a few more times and then bend the wire back and forth in the same place until it snaps into two pieces.

Hopefully, your wreath will have turned out as beautifully as Mrs. Mills' wreath. If you make the holly wreath, you may have noticed that the sharp points on the leaves were rather painful. Mrs. Mills has her own way of solving that problem -- "I just pretend that the sharp points aren't there," she told us. But, somehow that seems rather difficult to do.

If you decide that wreath making is something you are good at, maybe you could make a profit from your work. Many people sell their wreaths during the holiday season, usually getting between three and five dollars a wreath. Way back then, wreath making was a profitable holiday business even though the average price for a wreath was between five and ten cents!

These wreaths also make very lovely gifts, and making the wreaths helps to perpetuate one of Delaware's older crafts.

Mrs. Mills making wreaths

NANTICOKE INDIAN HISTORY

Christopher Parker

Upon arrival on the shores of Delaware, English settlers gave us our first account of the Indians on the Eastern Shore. Such accounts were of their violence (Captain John Smith accused the Nanticokes of throwing rocks at the ship as it approached the shore) and their passiveness (many books talk of the Indians only in terms of hunting and fishing and other means of survival). With such sketchy reports, it is very difficult to compile an authentic history on the Nanticoke Indians.

The land in this area was named Delaware in honor of Lord De La Warr with several groups of Indians including the Lenni Lenape or Delaware and the Nanticokes living here. Indians of different tribes were often placed under the same Delaware heading. This added to our research dilemma.

The tribes did, however, manage to hold onto their names and heritage and as in the case of the Nanticokes, held onto their languages until the mid 1800's (Lydia E. Clarke to whom a monument is erected was the last to speak the language). The names given to the rivers, lakes and creeks came from the Indians who claimed them and many still exist.

The Nanticokes lived in huts along rivers and creeks (their main source of transportation) in townlike villages. These villages consisted of between 50 to 200 people who lived in crude, one room huts during bad weather and the rainy season. The Nanticokes built fences around their towns to protect the inhabitants from wild animals and rival tribes. The white man considered these as Indian forts.

Nanticoke Indian Center

Indians ate two or three regular meals each day, although they would eat anytime they were hungry. Their most popular food was corn which they called maize. Indians ate corn on the cob and, in addition, the kernels were used for many kinds of food. Corn kernels were pounded into flour in a log mortar with a wooden or stone pestle.

The Indians also ate deer, rabbit, turkey, duck, squirrel and other wild animals and fowl. Animal meat was cooked in a stew to which corn and beans were added.

Fish was an important food for Indians who lived near the ocean as did the Nanticokes. They were fishermen rather than hunters. Hunting was something they did only during hard times. These fish were baked and ground into fish stew.

The Indians would spear the fish in the water; the spear being a long stick with a sharp bone or stone. Another method was to use a line as the fishermen do today. They used line made of grass with a bone hook.

The clothing of the Nanticokes was made of animal skins due to the lack of cotton and wool. In the summer the men wore loin cloths and oil to protect them against insect bites. In the winter, they wore bear skins thrown over one arm while the other was left bare.

In the fall "when the leaves turned yellow" they held their most religious holiday. The Indians held it in a large hut and it lasted twelve days. It was called the "big house ceremony." Inside the big house were three poles where ten to twelve masks were painted red and black simulating the twelve gods as the Indians imagined them. During the ceremony some of the men told of visions they had as boys. The whole ceremony was designed through the drum beating and colored feathers to drive away bad spirits.

The Nanticokes were very healthy people who enjoyed the outdoors and good food. When they were sick, a medicine man would be called on to drive away the spirits. He would use berries, roots, leaves and bark as medicines. Many of the herbs used are still growing in Delaware today. Nanticoke medicine men were supposed to know how to make a strong poison that killed people. They put the poison in the drinking water of the rival tribes. It was also put on the arrowheads of the warriors and used in battle.

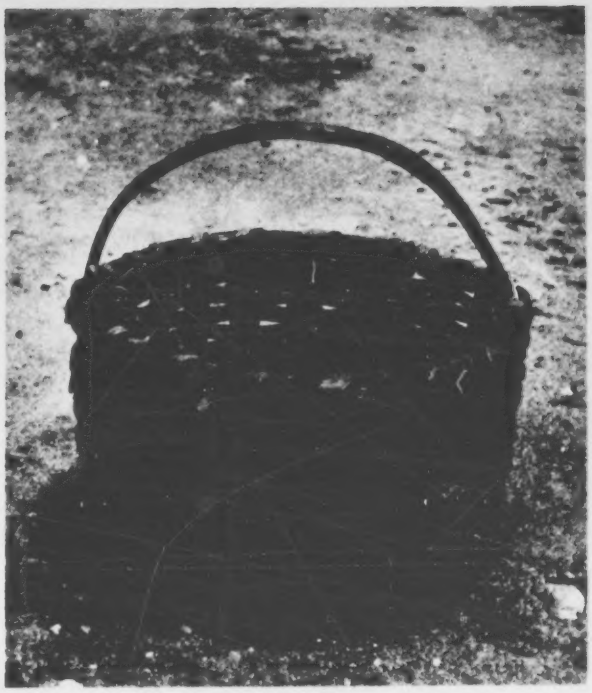
Indians believed in "sweating" and they would build huts into which hot rocks were carried. The Indians crawled in through an opening and water would be poured over the rocks. The In-

dians would remain there until their pores were opened and then they would jump into a river. This was practiced both summer and winter.

Trade was prevalent among the Indians along the Eastern Shore. Such trade items as furs, beads and arrowheads were common. Other than trading, money was used for acquiring goods. It was commonly referred to as "wampum" and was nothing more than seashells. Value was given to these shells for their potential use in making necklaces.

The Indians, as previously mentioned, traveled by river and perhaps something should be told of the art of a canoe making. The men would cut down a tree and "dig out" through the center making sure not to poke holes in the bottom. Digging out means to burn out a length of the log covering the preserved parts with wet mud. The boat was "sanded" down with a ridged rock.

Nanticoke burial was very strange in that they cut apart the bones, after stripping away the flesh, put them into a bag and buried them either alone or in a "community grave" called an ossuary. Almost all Indians were treated the same in this respect, chiefs and warriors alike.



Indian basket

OSCAR & WALTER (THE WRIGHT BROTHERS)

Tom Grumbling, Tracy Hoffar, Christopher Parker,
Suzanne Weiss, Chung Ho Woo

The following is part of an interview with Mr. Walter Wright, a craftsman and an elder of the Nanticoke Indian Tribe. He is ninety-seven years old, and currently resides in Oak Orchard.

When we first saw Mr. Walter Wright, he was seated in a recess between a warm furnace and an old cabinet. His gaze was concentrated on a patch of light coming in from the kitchen. Brown blotches of skin marred his forehead and hands.

Mr. Wright was hard of hearing and slow in remembering the past. We had to shout our questions and wait a long time for the barely audible short answers.

"Have you lived here all your life?"

"Yes."

"What kind of work did you do?"

" . . . yes. Had own school . . . down ther' at Indian School. Had only two months of schoolin'."

Mr. Wright also told us a little bit about the separation of the Nanticoke Indian tribes. He said that many of the Indians moved to Virginia, Maryland, and North Carolina. Mr. Wright was born on January 21, 1881.

Walter Wright

Oscar Wright, Walter's brother, also was very interesting. When we first entered his house, he was a little apprehensive, but soon enough he was eager to share with us the rich memories of his past.

Within the tribe, Oscar is known as a craftsman because of the many items he still makes and sells. Most items reflect the Nanticoke Indians' culture. One of the items Oscar showed us was a corn picker. The pickers were farming implements that were used to shuck corn. (Oscar reminded us that the Nanticoke Indians were peaceful, farming Indians.) A leather strap is attached to a six-inch-long wooden dowel which is pointed at one end. It is fitted over the middle finger or the whole hand when shucking the corn.

From an old drawer Oscar showed us some necklaces. One was a peach pit necklace. The other necklace was made of rattlesnake vertabrae and beads. Oscar had caught the rattlesnake himself.

When we told Oscar that his brother Walter had recommended him to us, he told us a funny story about his brother.

"Walter and a friend were bitten by a mad dog. The dog was killed and his head was sent to a hospital to see if the dog was rabid and sure enough it was rabid. Since the closest place for treatment of rabies was in Baltimore, Walter and his friend were sent to the hospital in Baltimore, although Walter didn't want to go. He took the liberty to fulfill his wish and ran away from the hospital, never receiving the treatments. His friend received the treatments for rabies, but Walter outlived his friend nonetheless."

Oscar then showed us his school companion. It actually was a pencil box which he has had since he was seven years old. Unlike schools today, the Indian School didn't give any grades.

When the subject of hunting was introduced, Oscar said that Walt used to do a lot of hunting. Walt would make a snare by stripping a small tree. He would bend it over for a vaulting like force and attach a wire loop at the end.

Oscar went on to show us some more items. One was a tomahawk head that he found in his garden. When Oscar showed us a headband made by his wife, we found out that his wife was blind. The headband was varied in colors and very intricately made.

Oscar also told us about eel baskets. They were shaped similarly to fish-catching baskets. The baskets were funnel-shaped and crab bait was attached to the end of the basket funnel.

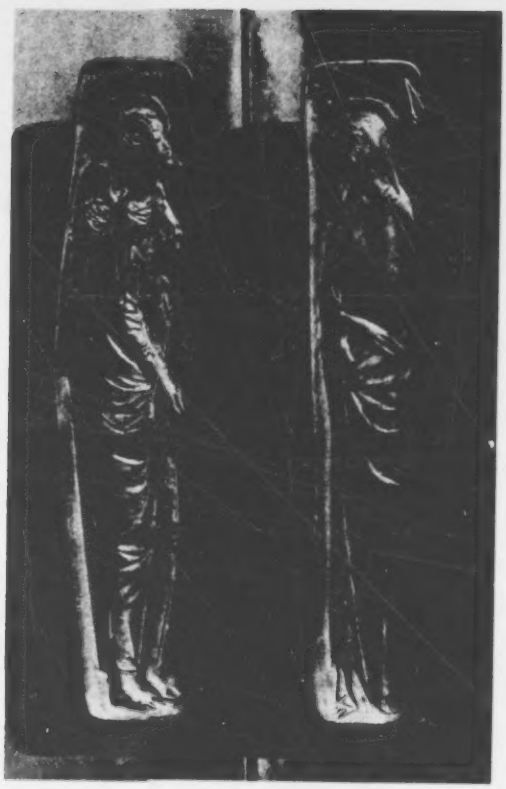
Some of the things that Oscar made to sell were miniature baskets made from black walnut wood. It would take him about an hour to make one basket.

Eel basket

Oscar elaborated mostly on the great pow-wows of 1921 and 1930. Great numbers of people would come from many states. At one time, thousands of people would be feasting on pot-pies, chicken and dumplings and drinking from gourds. The pow-wow lasted no more than one day and night.

Sussex Central Project PET students at Delaware Humanities Forum lecture.

ITALIAN AMERICANS



St. Anthony's Roman Catholic Church front entrance

THOMAS McKEAN HIGH SCHOOL

PROJECT OVERVIEW

The McKean PET Project was most successful. The team members conducted interviews, developed a slide show, and produced material for an illustrated report. In addition to those material accomplishments, the students learned interviewing techniques, became more familiar with photographic equipment, and were introduced to methods of presenting oral and written material. Even more intrinsic learning took place in their understanding of a generation or two above them. Fifteen interviews were conducted, mainly of members of the Italian community. One of the greatest rewards of this activity was to hear a student remark after an interview, "Wasn't that a great interview. Weren't those people something else!"

Student Participants

James Cook
James Elkins
Judy Kasses
Todd Landry
Suzanne Scott
David Silvetti
Susan Talarico
David Womer

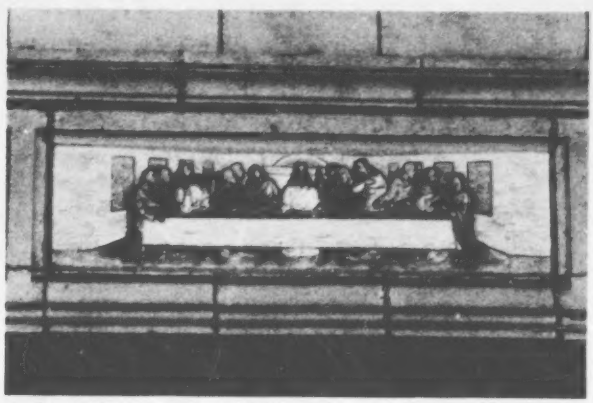
Teacher Coordinator

Irene Long, English Language Arts

A WALKING TOUR THROUGH LITTLE ITALY

The tour began when we attended mass at Saint Anthony's Catholic Church. The members of this study group were quiet and attentive while the Catholic ones participated in the rituals of the service and took communion. The service was conducted by Father O'Neal who later greeted us and allowed us to take pictures of the choir loft and altar. He took time to point out a painting of the mother of one of the students. The painting showed the mother when she was a young child.

All of the project students were impressed by the beauty and ornateness of the church. We took as many pictures as possible within the limited time period allowed after the service. The lady caretaker invited us back for the Via Cruces on Friday evenings. Also, she encouraged our team to be there on Good Friday, though it would be very crowded. As a matter of fact, she laughed and exclaimed that "perhaps there should be two Good Fridays."



St. Anthony's Roman Catholic Church portico sculpture

Following mass, we went for our appointment with Father Robert Balducelli, keeping our fingers crossed that he had not been called away. After leaving the church, we went to an adjacent building, the rectory. It too was lovely in stone with a number of stained glass windows. The foyer was a reception area where Father Robert greeted the project team and invited us into a conference room. This room seemed like a homey, yet business-like, hall with couches at one end and a conference table at another.

The interview itself was fascinating. Father Robert was a natural to interview. He spoke to the point and elaborated at just the right places and then paused for the next question. As one asked a few questions, the others listened attentively.

Following a half hour visit, Father Robert called Padua and Saint Anthony's grade school and told them to be expecting us. He, being a busy person, had someone else waiting to see him and could not accompany the project students.

St. Anthony's Rectory

No pictures were taken during the interview. We did take pictures for a few minutes afterward and then left for a tour through Padua Academy. One small interlude was a greeting to the school dog—a Saint Bernard. A few students from the group went to see him in his dog house which sits between the church and the rectory. Claire, the affectionate dog's name, was always happy to see anyone who happened to walk his way.

Padua, the girls' high school was about three blocks from the church. Since the weather was cold and snowy, we walked briskly.

A student, Karen O'Kane, was assigned to escort our team around the school. She was very friendly and personable and directed our attention to the right of the front foyer, pointing out a wall plaque with the names of the volunteers who donated their labor to the building of the school.

The most astonishing thing about the school was the tremendous amount of art work. Father Robert has a truly miraculous capacity for work and a talent that is beyond belief. Every hallway

has mosaic inlays of every scene imaginable such as zodiac signs, Biblical stories, and American history scenes. They were on landings, stairways, and foyers, among other places. The library had a mural of mythological figures along the balcony. Blank walls had murals that were outlined by Father Robert to be filled in by students. The hallways were lined with reproductions of famous artists, all with frames and portable lights.

Father Robert had explained beforehand that his love of art and beautiful things was definitely an ethnic tradition. His talent has undoubtedly remained a tradition to an incredible degree. He also was especially proud that Padua had been chosen to be a reception hall for President Carter's visit to the Wilmington area. It was that beautiful building that was chosen as a fitting place for a Chief of State.

We left Padua and made a quick tour of the grade school which adjoins the church. Again, the art work abounds. The girls were in coats and ties - even the youngest of children.

Standing among the many restaurants in Little Italy is the church at Ninth and duPont. We rode up to Sixth and Scott Street to Andrisani's Market. It just so happens that the owners are the parents of Mrs. Maria Kelley, who is a teacher at the McKean High School. Mrs. Andrisani was delighted with our visit. Mr. Andrisani was asleep in the apartment right off from the store. The group stayed fifteen minutes but could have stayed there for the rest of the afternoon.

Next, the group walked down to Riccio's Food Market. Two of the boys had already walked ahead to take more pictures.

There was some *bacala* (dried fish) outside, but inside there were some vegetables carried for mostly Italian trade. Mr. Riccio said he had been there for ten years but had been on Madison Street for some thirty years. He was very jovial and quite a clown. He put plants up to a student's ear while our photographer snapped pictures. Unfortunately, the camera jammed and as a result the pictures did not develop properly.

PET Students at Padua Academy

One of the members of the group bought artichokes and related that they were hard to get. The group left and Mr. Riccio continued what he had planned to do when we tourists barged in — to go across the street to get a beer.

As the group continued to the middle of the next block, we stopped at another very small Italian grocery store called Peter Pops. This one even had a cashier, part of the family, of course. There is a rather extensive line of Italian products sold here such as candy, sauces, oils, and macaroni. There is hardly room for ten people, but the team was able to mill around for a few minutes. The group introduced themselves as they do when going into any store. Luckily, a group member recognized one of the Papa family and again the welcome was a bit more hearty.

We took pictures holding products with Italian labels and left. Outside there was more *bacala*. One of the group held up a *bacala* at arm's length and was photographed.

Across the street was a quaint brick building with a stone inscription which was identified as a lodge. The group had discussed the origins of these groups with Father Robert.

The group walked on heading for Peter's Five and Ten. We all crowded in and the shopkeeper again recognized a member of our group. A strange, but pleasant merger of the focus points occurred here. A very concerned member of the group was trying to ascertain the location of a relatives dry goods shop. The daughter of the owner of Peter's Five and Ten told the student that it had been right across the street. A customer listening to the conversation spoke up to say he had known the student's uncle. They were most congenial and happy to talk to us.

One point of interest in Pete's Five and Ten was the array of spaghetti bowls and macaroni machines. Because of the interest we had in artifacts, we took several pictures.

Finally we climbed back into our station wagon - all ten of us and drove to DiFonzio's Bakery. It was getting late and the group had to be getting back to school. The group stopped in front of the store and our coordinator, Mrs. Long, went in. She bought some pizza, cold - the dough kind. We took pictures of the baskets of rolls. We also took a picture of the Corleto Funeral Home next door.

The group ate thé pizza on the way home and arrived tired but satisfied and richer for our experience of touring through Little Italy. It was, of course, not long enough to spend there, but it was great fun and very rewarding.

HISTORY OF SAINT ANTHONY'S ROMAN CATHOLIC CHURCH

The first idea of having a church for the Italian people in Wilmington began in 1924. The bishop in the area named Father Tucker as pastor of the church to be built. He was given the task of bringing the church back to the people. Father Tucker said that the people had fallen into a trend of coming only three times during their life to church, "when they were hatched, matched, and dispatched."

Father Tucker was born in Wilmington. He had spent time in Italy and was the first enrolled in Salesianum School. He chose the spot where the new church would be quiet. It was between Scott and duPont and Ninth and Tenth Streets. Father Tucker also chose the name of the church as Saint Anthony, honoring a favorite Italian saint.

Some of the people on the finance committee organized by Father Tucker were Nicholas Fidance, A. Petrillo, and P. Del Campo. The Bishop of Wilmington gave $1000, and during the first week they raised $50,000 toward building the new church.

St. Anthony sculpture at St. Anthony's Church

The first shovel of ground was broken on March 8, 1925. It took until March 28, 1926, before the first Mass was held in the church. It took place on Palm Sunday and over 4000 people showed up. People were standing outside to listen to his first service in the newly built church. They must have been satisfied with the service because almost everyone present became members.

St. Anthony's Sanctuary

Saint Anthony's is truly one of the only churches produced by Wilmingtonians, for it was conceived in the mind of a Wilmington priest, planned by a Wilmington architect and constructed by Wilmington contractors and laborers.

Since the early days of Saint Anthony, two other schools have been built - a grade school and a girls' high school named Padua Academy.

Now the community is in the process of remodelling the armory and making it into a Senior Citizens' Apartment Building.

THUMBNAIL SKETCHES OF PERSONS INTERVIEWED

AN AFTERNOON WITH MR. & MRS. PAUL ANDRISANI

Mary Andrisani

Paul Andrisani

The bell of the shop tinkled as the door swung open. Mrs. Andrisani stepped quickly to the counter, leaving the television program she was watching. With a broad smile on her pleasant face, her arms crossed, she spoke.

"May I help you?" She recognized the PET group from having seen them during the tour of Little Italy. "Oh, welcome. Paul, the children are here."

Mr. and Mrs. Andrisani were beautiful people and provided a delightful interview. Mr. Andrisani is a skilled craftsman, and his handiwork was admired by the group of young people with great sincerity and amazement. Mrs. Andrisani keeps active as the proprietress of the small grocery store in the heart of Little Italy. Their residence is behind the store, and before taking us through to talk to Mr. Andrisani, she closed the store so she could be part of the interview.

Immediately, it became apparent that Mr. Andrisani had prepared himself for our visit. He was a little nervous at first, but he spoke for an hour and a half remembering exact names, dates, and addresses of his jobs, friends and residences.

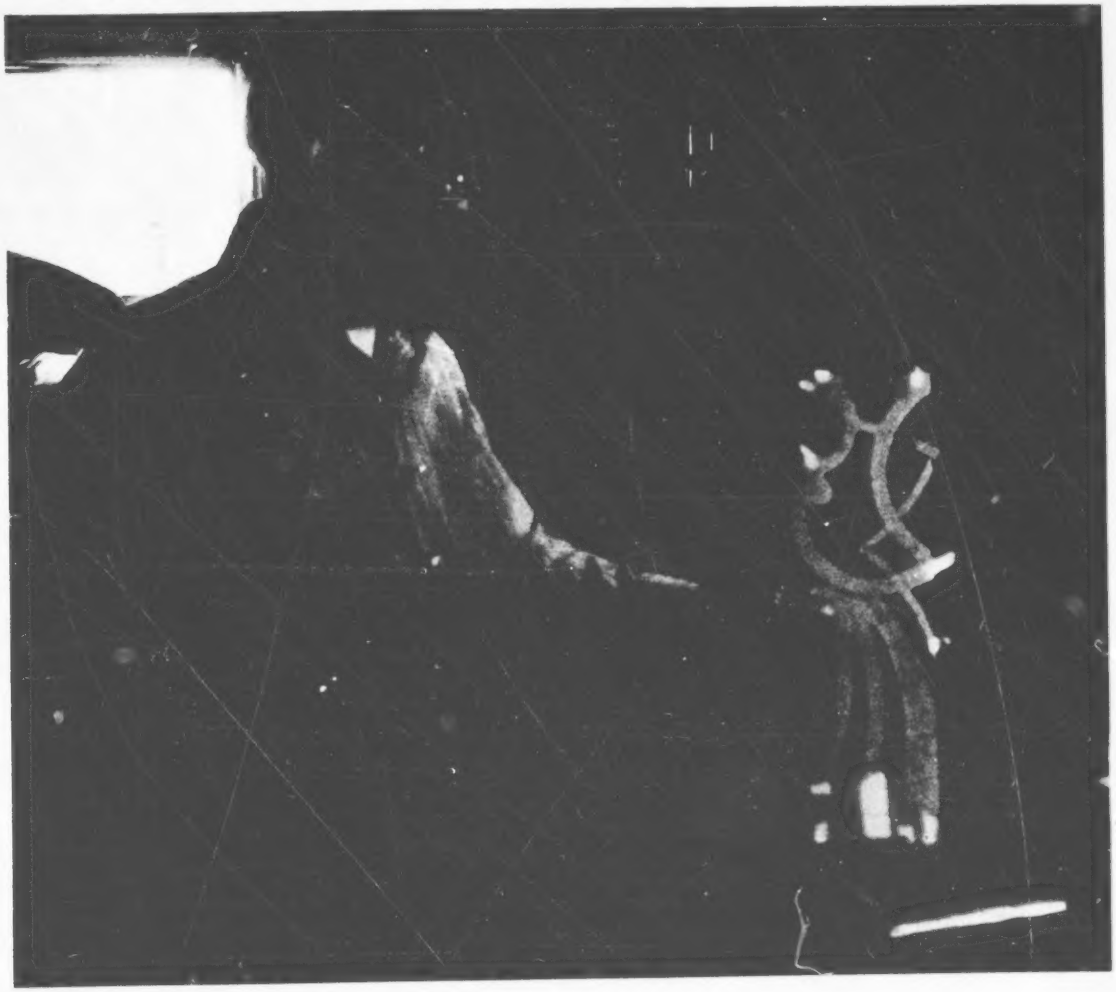
Beginning as a cart and wagon maker in Italy, he left as Mussolini was rising to power, anticipating the loss of freedom that the Italians were to suffer under the dictator's control. Here in this country in his early twenties, knowing only a few aunts and cousins, he began a series of jobs that were skill demanding. Some of these jobs included work in a piano factory, in the housing industry, and in the infant industry of airplane building. Mr. Andrisani worked for Balanca Corporation of New Castle for twenty years. He was extremely proud to have worked on the airplane that flew non-stop to Germany one month after Lindbergh's historic flight. He told the story relating that Balanca was almost chosen to build the Lindbergh plane.

Memorabilia abound in the Andrisani's house. The group was privileged to see the pictures, plans and mementos collected over a span of half a century. Most amazing of all is Mr. Andrisani's expertise in furniture making. He does

almost all the work with hand tools, and it is impossible to describe the beauty and artistry of the works he produces. There are pieces in Hagley Museum that he was commissioned to do as reproductions. Items he has created around his home seem like priceless antiques. The unassuming pleasure Mrs. Andrisani took in her husband's work and her charming interruptions to clarify some of her husband's remarks are a part of her warm personality. There was an amusing occurrence when Mr. Andrisani became provoked that his wife was taking too much time with her story because he wanted to get on with his. She laughed good naturedly and conceded.

While some of the students were photographing Mr. Andrisani's crafts and furniture, Mrs. Andrisani led a few others to her kitchen and to the store in front. She showed them the food she keeps in the freezer so as to be prepared for her children and grandchildren when they come to dinner. Mrs. Andrisani spoke with great pride about her son, Paul, who has a Ph.D. in economics; her son, Joseph, who graduated from the University of Delaware and who was employed by duPont as an engineer; and her daughter, Maria, who became a teacher of English at McKean High School. Referring to their life, Mrs. Andrisani stated, "Paul never made a lot of money. In today's society money is emphasized." They did not expect their children to be furniture makers or operators of small businesses. A good education was their goal for their children, and they are proud of their accomplishment. However, Mr. Andrisani's skill is unique and his productions priceless to his family.

Because the PET students had other commitments, the group had to leave, much to the disappointment of the Andrisanis, especially to Mrs. Andrisani, who had invited the group to stay for a snack. To satisfy the Italian hostess' need not to send anyone away unfed, she insisted that the students at least take candy bars with them.



Paul Andrisani's chair section pattern

A VISIT WITH MRS. JOSEFINE GALLO

Mrs. Gallo will never move from her present home. Since her late husband and she ran a grocery store at that location for many years, she has come to love the neighborhood, known to the residents as East 11th Street. For one thing, she just had her porch fixed; and for another, Mrs. Gallo said she liked being able to walk to St. Mary's Church which was nearby.

It was a pleasant surprise to interview anyone who resided so far away from Little Italy. We were also amazed at Mrs. Gallo's strong determination and pride at being able to live alone with no companionship at all. What was even more surprising was the spaciousness of her home, for no one would expect such a large home in a residence right off the city street.

The store area was converted to a regular room, although now it is nearly empty. The first room you observe as you walk into her home is an entrance sitting room. Next to the sitting room, on the left, is a dining room and an adjoining kitchen. The main living quarters are located upstairs, along with the parlor, bedrooms and bathrooms. It is truly amazing that Mrs. Gallo can clean and keep the appearance neat in such a large home, but her sparkling refrigerator showed clear-cut evidence of her immaculate and meticulous care. According to her granddaughter, Mary Ann Borrelli, Mrs. Gallo is so careful about cleanliness that she always fried food in the basement so it won't splatter grease in her upstairs kitchen.

Porcelain figurine

Mrs. Gallo showed us many beautiful handcrafted items. Trained as a seamstress in Italy, she has continued to employ her skill throughout her extended life-span. Her granddaughters have received her gifts of bedspreads, tablecloths, and hand-decorated pillows. She showed us one piece that she has been designing for her newly married granddaughter. It was clearly visible that she was pleased with her latest creation.

As a collector of mementos and porcelain pieces, Mrs. Gallo had much to show us to demonstrate the artistic talent of her fellow Italians. The exquisitely decorated porcelain vases, delicately styled boxes, and the statuesque figurines were only a few of her prize possessions that she has brought back from Italy. Her love for beautiful things was reflected in the crafts which are scattered throughout her entire home.

She also demonstrated her talent of embroidery to the girls who were especially interested in her magnificent hobby. Her main tool for embroidery was a loop which she held in her lap as she worked. Everyone was amazed at her creativity and her ability to work in such fine detail. Her useful hobby has brought much happiness, not only to her, but to all those for whom she has made things.

Josephine Gallo embroidering

With forceful congeniality, we were all invited to a snack of cookies and coffee with her. The cookies she served were Italian *pizzelles* and like magic they rapidly disappeared from the serving plate.

For as long as Mrs. Gallo can possibly survive on her own she will do so, for she does not want to be dependent on anyone. Her loving attitude towards people is typical of the Italian women of her generation who were producers of families, co-workers in business, and later Grand Dames of many a descendant.

A VISIT WITH THE GUNGUIS

"Did you see my letter to the editor about adding another bus line?"

If anyone deserved the name "Spitfire," Mrs. Lucy Gungui does. She has long been involved in community affairs and has become a spokesman for the concerns of senior citizens.

In their compact apartment in Woodland Heights, Mr. and Mrs. Gungui spoke about their life in this country. A second generation Italian/American, Mrs. Gungui grew up in Wilmington and helped her parents who ran a grocery store. She remembers the hard working people who helped her parents run a grocery store. She remembers the hard working people who helped her parents and helped one another through both good and bad times without depending on welfare.

One interesting account Mrs. Gungui recalled was a funeral she was taken to by her mother. The body was drawn to the cemetery in a special trolley car, and she had saved an account from a *News Journal* story about special trolley cars. The trolleys running to Brandywine Springs Park were also recalled as were many stories about places in Wilmington while she was growing up.

Mrs. Gungui emphasized the necessity of a good education. She called schooling the most important accomplishment in life, and she urged the students to continue theirs as long as possible. Her own lack of education always hindered her, she stated, although she tried not to be silenced on that account. Her scrapbook of newspaper articles in which she has been mentioned and her letters to the editor are evidence of her outspokenness.

Mr. Gungui, who was rocking as his wife spoke, later told of his coming to this country from Sardinia, which he recalled fondly as being green and beautiful. As so many other immigrant men did, he spent several years going from job to job, place to place, bettering his work at every move. The variety of experiences these men had are amazing. They were willing to learn new trades, hold new jobs, and go different places in order to advance themselves. Now retired and in uncertain health, Mr. Gungui retains a twinkle in his eye and a tendency to laugh at whatever he can.

Underlying the conversation was the feeling that the Gunguis wished they were back in the city. Mrs. Gungui, in fact, was leading a crusade to add more buses to the lines so that people who did not drive in the suburbs could have more mobility.

The group was also entertained to tea and cookies at the Gunguis, shown picture albums, and some beautiful handiwork which Mrs. Gungui gladly unboxed to display to the admiring group.

A VISIT WITH JOSEPH AND JENNY JULIAN

Both second generation Italians, Mr. and Mrs. Julian have many roots in the community that include activities from Little Italy to our own McKean school district community. Their son, Paul, is the principal of Marbrook Elementary in the Marshallton-McKean School District and their grandchildren attend McKean High School.

Although they are both in their eighties, the Julians are still very active people in the community. Mr. Julian, who looked as if he was only in his sixties, is a tall, erect and a proud-looking man. He spoke with all the intimate knowledge of his boyhood in Little Italy where immigrants flocked, and how it grew with amazing rapidness. The immigrants flowed into America which they considered to be their "Land of Promise." Discussing the depression years, he informed us of expert masons and carpenters who built structures for so little money, just enough to make a bare living. He also spoke to us about quarrymen and railroad workers, all commonly Italian immigrants.

Photo of Fidance held by Joseph Julian

Joseph and Jenny Julian

One interesting little anecdote he told was about a funeral of an important Italian leader in which the procession was followed by a band of musicians playing a dirge. Such a procession was quite common.

Picnics held by various Italian fraternal groups were still fresh in Mr. Julian's mind as he explained in detail the good memories as well as the bad.

A point Mr. Julian emphasized quite strongly was the contribution of a contractor, Mr. Nicholas Fidance, to the Italian community. It was through Mr. Fidance's philanthropy that many newly-arrived Italian immigrants were sheltered and fed. Mr. Julian even brought along with him several newspaper articles concerning the early work of Mr. Fidance, whose descendants are still a part of the Italian community today.

A man of sparkling good humor and quick wit, he encouraged his wife to speak about her early life, but she was more reticent and declined the offer. She said Mr. Julian could speak for her, which he did. Mr. Julian's information is indeed an important part of this paper, and he is a veritable storehouse of information. It would take many volumes to include all the information that he knows, especially about the life of Italians in the early 1900's.

EXCERPTS FROM AN INTERVIEW WITH MR. JOSEPH JULIAN

BOUNDARIES OF LITTLE ITALY

. . . I would say from duPont to Union and from Fifth to Ninth. Not a very big area, but fairly well inhabited. There were a lot of homes. You take - he (Mr. Nicholas Fidance) had built over 200 homes and, of course, there were other homes here. There were frame homes. But all the ones he built were of brick. They're worth a lot of money now. And he always prided himself in never having sued anyone for rent. Never put anybody out. He had the biggest heart of anyone I ever knew. He was a real philanthropist.

LODGES AND PICNICS

The different lodges, you know, the Italian lodges - there were three or four of them. And they'd have picnics at Fifth and duPont. At Fifth and duPont there used to be a Bavarian Park. There was a brewery. You wouldn't remember the brewery, would you? On the southwest corner there was a big park, the Bavarian Park. It was owned by the brewery and that's where they'd hold their picnics. Now that was . . . that was a thrill that we got out of those picnics. I mean, that was a big thing to us. They'd have parades, bands. Bands that came down from Philadelphia. Cracker-jack bands. And it was an all-day affair.

Each lodge would have a separate picnic. They would designate certain days for their picnics. St. Anthony's they would have a picnic. Now, that was long before the Church was built. This was the St. Anthony's that honored the Saint. That was before the advent of the Church. But there was the Prince of Piedmont, there was the Lady of Mount Carmel.

It was a community affair. Most of them belonged to all of the lodges. Three or four of them. Yes, there weren't any restrictions. If you chose, you could join any of them. My dad belonged to two or three of them. That would be four or five picnics a year. That's what we had to look forward to.

WEDDINGS AND CHRISTENINGS

A wedding - and that's another thrill we got out of living in those days. I mean, the weddings and the christenings. They used to throw out candy and they'd throw out this almond candy, you know. And we'd gather that stuff and put it in our blouses. That was nearly every Sunday. There was always a christening or a wedding. Mostly christenings on Sunday.

ITALIAN PEOPLE

Finest people in the world. Finest people in the world. I found that even with the Italian ships. As impoverished as they were, they had big hearts. And I was on quite a number of Italian ships. I mean, I had occasion to be a boarding officer on quite a number of ships. And I found that Spanish people are the same way. They were all nice - they had to be to a government inspector. It wasn't who we were, it was what we represented. That's what they respected, but they were all courteous.

AUTHORITY OF THE FATHER

Well, he was the boss of the family. How did he indicate this? Physically! They were disciplinarians, really. Yes, I got many a licking from my Dad. But I never lost any respect for him. I loved him as dearly as I loved anybody. You don't lose respect for your parents if they are real disciplinarians. Yes, if we had the old-fashioned woodshed here today, we'd have better boys, better children.

DOMINIC and CLORINDA RUSSO AND FAMILY

— A FAMILY WITH ROOTS

Clorinda and Donny Russo are third generation Italians. Their family life still centers many of its activities in Little Italy. Although they have moved out of the area, all the Russo children attend St. Anthony's Grade School, and the family belongs to the St. Anthony's parish. Clorinda's mother, Mary Ciccarelli, and Donny's mother, Josephine Russo, still reside in Little Italy. Clorinda's brother Alphonse Ciccarelli is the president of the St. Anthony's Parish Council.

Clorinda, a small, vivacious, friendly individual, served as the guide for the McKean

PET Project group while touring Little Italy. Everyone in the stores knew her, so no introductions were necessary. She was the resource person for the questions this group had and also made suggestions that were valuable in gathering information. A formal interview of the Russo family was never conducted, but many times their kitchen was the setting for conversations and information exchange concerning this project. The last session of information-gathering involved Clorinda's mother, her lady friend, Mary Carucci, Alphonse Ciccarelli, and several PET team members. They previewed our PET student-produced slide presentation and orally edited the information on the customs and traditions gathered by the group.

Not only was the family gracious and generous in sharing information, but their lifestyle served as an example of the typical Italian/American family. On birthdays, holidays, anniversaries, holy communions, the gatherings, usually held in the Russo home, include many generations. The mixing of the older members with that of the young is abundant and very Italian. Pizza, not the store-bought kind, is expected. Pizza frit,

Clorinda Russo making home-made macaroni

meatballs, wedding soup, and antipasto adorn the table. In the days before these family gatherings, the whole family was busy with the preparation. Dana, the nine-year-old daughter, helped her mother make homemade macaroni. Don made sure that everyone's thirst would be satisfied. Clorinda baked and the older children helped clean. Not only was the immediate family expected, but some friends who were Godparents of the children were also expected.

In the center of the hub-bub, one will find Mrs. Ciccarelli. As vivacious and energetic as her

Dana Russo arranging macaroni to dry

daughter, she directed and ordered her children and grandchildren to do as she commanded. Laughing and hollering intermitently, she was obviously loved by all. Her many activities in senior centers of St. Anthony and St. Thomas keep her busy. Devoted to her family, active in community affairs, spiritually strong, Mary Ciccarelli represents the modern interpretation of the Grand Dame of an Italian family.

And so indeed, do her children follow in her footsteps. On Tuesdays, Clorinda goes to St. Anthony's Grade School to help serve lunch. Her labors, as well as those of other mothers are voluntary. Several times during the year the Russo family—Clorinda and Don, Nicky, four-years-old, Christine, six-years-old, Dana, nine-years-old, and John, eleven-years-old— take the gifts to the altar during the church services. During the St. Anthony's Carnival, they and several of their friends run an ice cream stand. Although having moved physically from the center of the community, spiritually and actively, the Russo family is still intimately involved with the community where they had their roots.

Mary Ciccarelli and daughter Clorinda Russo

A VISIT WITH MRS. JOHANNA SHIVONE

"I love to be with people and to keep learning." These sentiments were expressed when Mrs. Shivone was interviewed by Project PET students in her home in North Hills. In her eighties, the amazing Mrs. Shivone is still active in the community as a teacher of the Italian language to individuals and various community groups.

A tiny, fair-haired, immaculately groomed person, Mrs. Shivone does not appear to be older than sixty. She is sharp and vibrant both in appearance and in wit. A speaker of several tongues, she enjoys traveling and continues to learn from her experiences.

A native of Milan, Italy, Mrs. Shivone was trained as a milliner, a maker of hats, in her native land. She came to this country while in her early teens. Displaying a quickness for languages she was able to grasp English quickly and graduated from an American high school. That fact is astonishing when one remembers that in those days there was not much interest in bilingual education nor in catering to immigrants who spoke little or no English.

During the interview Mrs. Shivone hinted at the rivalry between northern and southern Italians. She did not recall many of the customs which were practiced by village people having grown up in a sizable city.

A VISIT WITH MR. AND MRS. JOSEPH SPARCO

"Annie, you come to help us make spaghetts."

"Father, I got little children, I no can come."

"You bring the children with you."

Mrs. Annie Sparco related this conversation she had with Father Tucker and said that it occurred many times during the early years of the Italian community in Wilmington. Now, fifty years later, Mrs. Sparco is still making spaghetti and sauce for the community dinners. She and her husband are familiar figures in Little Italy, as they live right across the street from St. Anthony's Church. They both go to the school kitchen on Tuesdays and Wednesdays two weeks prior to the end of each month to work on the meatballs and spaghetti. Mrs. Sparco's picture was recently in the paper referring to her long service in this role.

Speaking in broken English and sometimes both at once, the Sparcos told us bits and pieces of the life in the early Italian community. Also contributing to the interview was the godson of the Sparcos, Joseph Ciccarelli, who in his sixties, also had great knowledge of the Italian community. One particular incident he remembered was a time when he took Mrs. Sparco and

Annie Sparco

Joseph Sparco

several of her lady friends to pick dandelion greens and rabaste along the roadside. It seems that they angered a farmer although what the ladies were gathering in their aprons was useless to him.

Another anecdote Mrs. Sparco told us was about Father Tucker's insistence on her help for the community dinners and also how a committee would call on church members for donations of food for the ingredients.

Good times were also remembered when the neighbors gathered in the back alley to play bocci, a game played with wooden balls. They also played cards and drank some homemade wine. The grapes for this wine, Mrs. Sparco recalled, were often bought from hucksters who went from house to house.

Mr. Sparco at the age of ninety-four was also determined to tell of some of his early work experiences at the quarries. He spoke proudly about his service in the United States Army during World War I. Unfortunately, Mrs. Sparco was then reminded of her son's death in World War II and wept. This display of pride for service to their adopted country and love of their second homeland was evident in all interviews when the subject of patriotism was mentioned.

The Sparcos, who live a stone's throw from their beloved church, are examples of the hard-working Italian immigrants whose labors helped build a growing industrial nation and who remain loyal to their roots but are grateful and proud of their adopted country.

AN INTERVIEW WITH MRS. ROSE VOLY

This interview was conducted with "a feeling of family" since Mrs. Voly is the great-grandmother of Suzanne Scott, a member of the McKean PET Project staff. A second generation Italian, Mrs. Voly has lived in Little Italy for most of her eighty years. She told of her early life and the difficulties of growing up when times were harsh for her in a large family with a widowed mother. Mrs. Voly's mother had to work in a Protestant church to support her children but found that the parishioners were kind to her and her children. Nevertheless, Mrs. Voly remembered having to go to the coal heap to pick out the whole pieces from the discarded ashes.

Nowadays, Mrs. Voly loves to entertain her family, as Suzanne happily verified. Holidays mean large family gatherings with many special kinds of foods. Entertaining without serving food is unheard of for an Italian hostess, and at the end of the interview Mrs. Voly confirmed this belief by insisting the group eat a snack in her kitchen before leaving.

During the interview Mrs. Voly told of a painting done by Father Robert Balducelli in St. Anthony's for which he used her granddaughter, Suzanne's mother, as a model. The painting was later found when the group toured the church.

Mrs. Voly was very proud of her possessions from Italy, especially the jewelry. She told us about her trip to Italy and her husband's family with whom she lived while she was there.

Amazingly spry and extremely lucid, Mrs. Voly is tiny in stature but glows with love for her family. Suzanne remembered her mother telling her that "Grannie" would never be uncared for as long as she lived among her friends and family in Little Italy.

Rose Voly and great-granddaughter Suzanne Scott

FATHER ROBERTO BALDUCELLI
THE SPIRIT OF ST. ANTHONY'S CHURCH

Father Robert Balducelli, Pastor of St. Anthony's Roman Catholic Church, Wilmington

"Where's Father Robert?"

"He's over there - the one in the work clothes."

Priest, artist, contractor - which uniform does he wear? All three! Always he is Father Robert, admired and respected by all. Born in Italy and appointed priest of St. Anthony's in 1948, he has enlarged and enhanced the community beyond belief. One must be amazed by the extent of his physical labor in the accomplishment of the art work in the buildings. St. Anthony's Church, Grade School and Padua Academy are adorned with products of his talent. Mosiacs, murals, paintings abound - unmarked.

What can one say to describe a spirit? Father Robert is everywhere. He embodies the Italian love of beauty and culture, the devotion of a priest to his flock, and he is a businessman dealing with realistic details of running a successful corporation.

One might envision a large man of powerful physical stature displaying immense vigor from the description of Father Robert. He is, however, a graying man of medium height whose nature appears very placid. In fact, there are stories of his having fallen asleep in most illustrious company. Whether in work clothes or priest's robes, at the altar or work bench, no one mistakes Father Robert Balducelli's devotion and dedication to his people.

These impressions are confirmed in speaking to Father Robert. In an interview with the the PET Project group, Father Robert spoke with pride of his part in enlarging the tangible holdings of the community - Padua Academy, St. Anthony's in the Hills, and the Senior Center Apartment Complex to be. He also admitted great pride in the choice of Padua Academy for the reception of President Carter when he spoke in Wilmington earlier this year. These accomplishments were related not as sources for personal recognition, but as an example of what a community can do with God's help, a willingness to devote long hours of work, and talent in many different fields from construction work to business management. Presently, the community is involved in the preparation of the carnival of St. Anthony's on the Hill. Father Robert is there working side by side, shoulder to shoulder, spirit to spirit with his people.

EXCERPTS FROM AN INTERVIEW WITH FATHER ROBERT BALDUCELLI

THE LANGUAGE

". . . When they came here, the big handicap they had was the language. They did not speak English. As a matter of fact, they didn't even speak really what you call Italian. Each one of them had their own dialect. Which a dialect is not, as certain people believe, a corrupted Italian. It was a language of its own, of a certain area where a person is born. Now when they came here, they were lost from the religious point of view, because they didn't know where to go. They didn't know which church to go to. They didn't understand the language, so some churches provided some services for them but there was very little clergy who speak Italian."

BUILDING A CHURCH FOR THE ITALIAN PEOPLE

". . . Now the question was that they had no money, but that did not stop them from envisioning a real immense church that would remind

them of their own country. Money is not a factor. That is the only church we're going to have, and so because there was no money what they did, they got - a loan, bigger than the world for them. They bought the entire block, you know, because they want a lot of land. And then they started to work on volunteer labor to supply the money they didn't have. So they work every evening, they work every Saturday and keep working and working and working and they build a church. They built the outside all and the roof and then in they move. Inside was bare. And it remained that way for twenty-five years. Little by little, you know, they finished the inside, but the idea was to build something very beautiful, very outstanding, sweat and blood in it, and keep going."

"So, in that way, out of necessity, started what we call the volunteer labor in St. Anthony's parish which started in 1924. And, believe it or not, it continues up to today, fifty years later. And with that system, they built a church, they built the grade school, they built Fournier Hall, they built the convents, they built Padua Academy, they built this building. We are building a camp. And we are building an armory and so forth and so forth - never ending, never ending. The courage that these people had, it is absolutely unbelievable, unbelievable."

St. Anthony's

UNIQUENESS OF ST. ANTHONY'S

" . . . Here there was a good combination of people with great faith and good leadership, you know. You have to have both. And the people were dreamers, which is good, you know. You must have high ideals, have faith and then really you move mountains. There is nothing you cannot do when you want to do it. Nothing and one thing which is very beautiful that I admire in this community was that since the beginning - the fact that they had very little money and very little substance did not stop them from envisioning something absolutely great."

Father Roberto Balducelli

ETHNICITY

". . . You see we are still very much ethnic. We believe in ethnicity. But, I think there's two different mentalities about looking at ethnic groups. One mentality that I found out in some areas they are very divisible. "I am Ukranian and you are - I don't know what you are and you stay there and I stay here, and you don't come next to me." Well, that is the wrong type of attitude. We are not human beings to be divisive. We have to mingle and to share things like that. But at the same time, I don't believe in the melting pot idea. I wish we would all be mingled together and make the same common soup, etc., etc. Because it is impossible; it is not normal; everyone has his own tradition - which is beautiful and you cannot become a blank, you know, forget your tradition. So these things that you have are made to be shared with everyone. Before

ethnicity they should be very expansive, embracing everything. When you have, I would say, festival - suppose, for instance, an Italian festival, is it really an Italian festival? It is not a festival; it is not a carnival; it is an Italian festival with Italian flavoring. The entire city of Wilmington comes to it. And most welcome to it. It is not because they are not Italian or they're another breed we don't want them. That's what you think? We have a lot of intermarriages. It is fine. We have a lot of people who come into church that are not Italian. Why should it make a difference? And there is no difference in the way the person is treated because they're not of Italian extraction. No difference whatsoever. It's an all-embracing thing, you see. Like, for instance, an Italian boy marries an Irish girl. Okay, the Irish girl is not going to be persecuted because she happens not to be Italian. She's a member of the family, you know. And that is it, see. And in that sense I think ethnicity is very good. It is easy - much easier to form a community when you have a base like that than when you have a people from everywhere, everything moving around. . . . Here you see they come from somewhere. They never go home. Like a member of a family. They are all a family."

CUSTOMS AND TRADITIONS

GODPARENTS

Godparents are chosen by Italians and all Catholics, as well as some Protestant parents. The purpose of godparents is to raise the child in the Catholic faith. Some say that they will, if necessary, raise the child in case of the parents' death. Father Robert told us that during World War II, he saw "95%" of the orphans picked up by their godparents.

In Italian, the godmother is called "commare" and the godfather is called "compare." It seems to be shortened in speech to "compas" and sometimes means more than godparents, but also a spiritual relationship formed by serving as best man or maid of honor at a wedding.

Sometimes the tradition of the best man and maid of honor serving as godparents to the first-born is adhered to. Many people have several godchildren. Mrs. Andrisani told us that she had seven.

The obligation of the godparents to the godchild seems to be to provide the gifts on birthdays and holidays. However, the bond is deeper in many cases, as was obvious in the expressions between Joe Ciccarelli and his godparents, the elderly Sparcos.

PATRIOTISM

In every interview we conducted, we found that Italian Americans were proud of their adopted country. Several had fought in World War I and many had sent sons to battle in World War II. Mr. and Mrs. Sparco had lost a son in the Second World War. Some immigrants gained citizenship by serving in the army.

They all spoke with great pride of their native country and many had returned to visit. Mrs. Gallo, Mrs. Shivone, and Mrs. Voly all spoke of their trips to Italy, but as Mr. Aliquo said, "My father was very loyal to this country. As a result of this, four of us boys ended up in the service. He hung the American flag in the window. In fact, I shined the shoes of servicemen for free."

FUNERALS

There was a time when if the deceased was not "buried from the house," his family was talked about. However, wakes are rarely held in the homes nowadays, and times are very different. When an important person died, a band might accompany the burial procession, as Mr. Julian remembered. Another Italian to remember a particular funeral was Mrs. Voly. She received a letter from her husband's family in Italy who wrote to her and told her that it was time to send them the needed materials for the burial dress. In this Italian tradition the daughter-in-law holds the responsibility of preparing the burial dress for her mother-in-law. Mrs. Voly responded by quickly pointing out that they need not worry about dying, but she would send the materials as soon as she bought them. Mrs. Voly's mother-in-law died on the same day the package was received in Italy. They got the dress made and put her in it, along with her shoes, stockings and combs for her hair. It was a strange coincidence which led Mrs. Voly to believe her mother-in-law was predicting her death.

Mourners on one occasion remembered by Mary Ciccarelli held a rope of flowers. Father Robert said that in small villages in Italy, everyone went to funerals and Mrs. Ciccarelli said that was the case here in Wilmington. If an important or well-known member of the com-

munity died, "everyone in town" was there.

The family mourned by wearing black. A widow wore black for one year. Men wore black armbands, and children wore black shirts.

PROCESSIONS

Father Tucker was credited with reviving the Italian custom of processions through the community. The occasions when these processions occur are currently the evening of Good Friday and the parade celebrating Saint Anthony's Feast Day.

Each is very different. After the church services on Good Friday evening, altar boys, priests, nuns and the congregation with lighted candles escort the body of Christ on the funeral bier around the streets of Little Italy. A band playing a dirge is also in the procession.

The parade-like procession on Saint Anthony's Day is a joyous occasion. Parishioners pick up the statues in the church and carry them through the streets. People along the curbs run out to their favorite saint and pin money to ribbons on the statue. It seems that some competition develops as to which saint collects the most money.

The parade-a gala event- the Saint Anthony's carnival. This event has attracted people from far and near and is an anticipated event for Italians and non-Italians alike. Food, music, rides, entertainment, games of chance, and more food are the attractions. Members of church clubs often dress in native costumes and serve in the "restaurants," in the cafeterias, school yards and halls. During Saint Anthony's carnival, everyone becomes a little bit Italian.

THE ITALIAN HORN

The Italian horn is usually worn on a chain. It is in the shape of an Italian hot pepper. Worn by the Italians, it is a good luck token. Now, the jewelry industry in the United States has taken advantage of the interest in this good luck piece and has produced them in many sizes and colors.

THE EVIL EYE

The Evil Eye, also called the *malocchio*, is an Italian superstition that is not accepted by the Roman Catholic Church. When someone tells one how beautiful the children are, or gives any kind of compliment without saying "God bless you," the person must make the sign of the horn with the forefinger and pinkie.

Taking off the Evil Eye is done by placing a plate of water over the head of the person upon whom the spell is cast. Prayers are said by the person warding off the spell. At the same time, the finger is dipped in a teaspoon of oil, then dropped into the plate of water. If the oil separates, the Evil Eye is present. When two eyes are formed by the oil, it means that the person is rid of the spell. One must believe in this strongly in order for it to work. The process of the ridding of the Evil Eye should be taught on Christmas Eve to be most effective.

NEEDLEWORK

Mrs. Gallo said "Shhh, Mary Ann doesn't know she's getting this yet." The piece she showed us was a beautifully crocheted afghan. "I've done one for each of my granddaughters."

Mrs. Gungi held up a tablecloth she had stored away with other handmade scarves. Mrs. Voly had a crocheted afghan on a chair.

Italian women were taught to stitch at a young age and some were even hired to sew for an occupation. Mrs. Gallo was trained as a seamstress and Mrs. Shivone as a milliner.

All of the homes had a handmade piece somewhere near where we sat. It was obvious that there were hands which did not like to be idle in Italian homes.

MORA

A popular game among older Italian people with plenty of spare time is *mora*. The object of the game is to score as many points as possible. To do this, the players call out numbers and at the same instant they throw out a certain number of fingers. The contestant whose number is closest to the number of fingers thrown out wins the match.

CHEMS

Chems or rubask are wild mustard greens which grow in open fields. Early in April is the best time to pick the greens, because they are young and tender. On warm days, Italian families are out in the fields, bent over all day long, choosing the best-tasting greens. They are cleaned and prepared, first by boiling, and then they are drained and finally fried in oil and garlic. The cooked greens can be eaten hot or cold.

PREPARATION OF BACALA

Bacala is a dried cod fish, which is cut into long gray strips and is generally sold outside of the store in baskets. In order to prepare *bacala*, it must first be soaked a few days in water, or be rinsed drop by drop from the faucet until the salt is completely drawn from the fish. *Bacala* is cooked in a pot along with oil and onion. The onion is taken out and left to simmer with the garlic and water. While the fish is simmering, the tomato sauce should be prepared. The *bacala* is removed from the pot and cooked with the

tomato sauce until it is ready to serve.

This gives the sauce extra zest and spice. The noodles should be cooked as regular spaghetti would. Finally, the sauce is poured over the noodles and served.

POLENTA

"The gravy is in the pan, and we can put more pasta in the pot," is a familiar and common quote heard in many an Italian home during the preparation of the Sunday dinner. The Sunday dinner is family time with the father in the lead, gathering all brothers and sisters with their husbands and wives and children. Talk and laughter is loud, and everyone enjoys Mom's good home-cooking as the courses continue.

Naming Italian dishes would be long and endless. One, however, is interesting because of its uniqueness in preparation and serving. It is called *polenta.* This dish is made of corn meal, water and salt. It is stirred with a heavy wooden pin for a long time. A special wooden board is placed on the kitchen table. The corn meal is placed in the center and gravy (tomato sauce) poured over it. Each family member cuts his share from the large loaf and draws it to him to eat. No plates are used.

PROJECT SUMMARY

The students in the PET Project have obtained knowledge they will get no other place. If they had never participated in this activity, they might never have known of the traditions and customs of the Italians, nor might they have the opportunity to sit down and discuss in intimate detail the lives of adventuresome, brave, and hardworking people. They are far richer for having taken this opportunity to learn respect for a generation of strong people, to gain admiration for their accomplishments, and to become "tuned in" to a culture which reveres family ties, church and heritage.

Some specific student responses follow:

". . . but they seemed to be most proud of their homeland and the traditions they carried with them. They seemed proud to present the customs to us; almost as if they had invented the customs and traditions themselves."

". . . The church was the most fantastic thing I have ever seen. It was extremely beautiful and holy. It was a sight to behold both inside and out."

(Speaking of Little Italy) "Places like that formed to keep traditions, customs and spirit of Italy in their hearts and minds. The people in Italy were friendly, helpful, and sharing and the spirit of that was brought over here."

(Answering what did they learn from the project) "That people, no matter where they come from, will bring traditions with them and make it a part of their society and though the customs may fade, they will not completely disappear."

". . . They were all very hospitable and were very willing to share any information they could. And they were happy to show off their treasures."

". . . Of all the people I interviewed, I personally remembered Mr. Andrisani. He had such a memory for people, dates, and exact addresses that he amazed me. The furniture that he made was unbelievable, especially when I discovered that he only used hand tools."

". . . All the people I talked to seemed very willing to talk and show their possessions, because I feel they are proud of their heritage and this was a chance to express that pride."

". . . Experience in this project has shown me that whatever background or heritage I am from I should be proud of it. Because to be a successful person in life, you must first be proud of yourself and you cannot be proud of yourself without being proud of your heritage."

". . . I thought most of the people we interviewed were very proud of their heritage and were very willing to talk about their experiences."

". . . I think the people were most proud of the way they got started in America, adapted to the American way of life, but kept their customs and traditions."

". . . The stores in Little Italy impressed me the most. I liked the way the Italians enjoyed doing their jobs. They were very friendly and interesting to talk to."

". . . The most important idea is that all of the people loved to talk about their backgrounds and were fascinated that we were so fascinated."

These quotes are taken from a worksheet that was to be done as a requirement for the Ethnic Traditions course at McKean. The students in this course are those on the PET Project team. They received a half-credit for participation in the project.

A special information event took place on

March 1, 1978 when the McKean PET Project team drove into Little Italy. After attending Mass at St. Anthony's Church, the group met with Father Robert Balducelli and then toured Padua Academy and St. Anthony's Grade School. Following that, the group took a walking tour through the shops in Little Italy, an area in Wilmington which covers the blocks from Fourth Street to Broom to Pennsylvania Avenue to Union Street (a rough estimation). During the tour, the team spoke to shop owners and customers and took pictures of the inside and outside of the stores.

A school activity that took place as a result of Project PET was a slide show presentation to the McKean High School's student body. The McKean PET team presented a narrated slide show as part of the American Field Service Day at McKean on May 12, 1978. During this annual event, foreign exchange students from different schools in this area sat as a panel to answer questions from the students who are brought to the presentation by their classroom teachers. Others may also attend who are on their free mods. This activity is always popular at McKean and this year the PET team provided an extra feature with its program on Italian customs and traditions. The half-hour slides and dialogue were given three consecutive times to a changing student audience. After the program concluded, the group received many compliments and interest in the work they had done.

Many people were helpful to the Project PET Team in their own way.

Father Balducelli was extremely helpful because of his broad contact with the community and his empathy with the Italian people. Joseph Julian was helpful because of his knowledge and longevity in the community of Little Italy.

Other helpful people were:

People of Italian descent—

- Father Robert Balducelli; Priest at St. Anthony's Catholic Church
- Mr. and Mrs. Joseph Julian; Jenny Julian, housewife, Joseph Julian, retired customs official.
- Mrs. Josefine Gallo; retired shopkeeper .
- Mrs. Rose Voly; housewife.
- Mrs. Johanna Shivone; semi-retired teacher of Italian, also worked in insurance and real estate.
- Mr. and Mrs. Joseph Sparco; Anne Sparco, housewife, Joseph Sparco, mason.
- Mr. and Mrs. Anthony Gungui; Lucy Gungui, housewife, Anthony Gungui, retired shoemaker.
- Mr. and Mrs. Paul Andrisani; Mary Andrisani, shopkeeper, Paul Andrisani, retired craftsman.
- Mr. James Aliquo; Vice-Principal of McKean High School.
- Mr. Joseph Scalise; Guidance counselor at McKean High School.
- Mr. Angelo Sinopoli; Math teacher at McKean High School.
- Mr. and Mrs. Dominic Russo; Clorinda Russo, housewife, Dominic, carpenter.

People of other nationalities—

- Nijmeh and Massad Kansses, Palestinian Arabs; Mrs. Kasses, nurse, Mr. Kasses, retired from Sealtest.
- Mr. Gerald Saimere, Estonian; Executive.
- Mr. and Mrs. Cestmir Kratky, Czechoslovakian; Mrs. Kratky, housewife, Mr. Kratky, museum curator.

Most definitely projects of this sort should be continued. The students who participated in this one will remember the things they learned and the interviews they conducted and will even tell their own children about them. The significance of this type of experience is immeasurable.

It is suggested for future projects of this type that there should be closer contact between technical advisors and the student participants. The photography aspect was an absolute bane to our group. The trial and error method is costly and frustrating, especially when one cannot easily correct errors, even when the errors are apparent.

James Aliquo, Suzanne Scott, Susan Talarico

AFRO AMERICANS
AND
HISPANIC AMERICANS

Downtown Wilmington

WILMINGTON HIGH SCHOOL

PROJECT OVERVIEW

Harry Spencer

Project PET is a student program designed by the Delaware State Department of Education to give a selected group of students an opportunity to share in an effort designed to preserve ethnic traditions.

Today, many ethnic traditions are being lost through the process of Americanization. This process can be described as the ways in which all ethnic groups tend to give up their traditional ways of life in order to become more like "other Americans." The process requires different groups to give up much of their rich heritage and causes the cultural identity of various ethnic groups to become assimilated into the American cultural pattern.

It was believed that something had to be done to preserve the heritage and customs of the various people who come from all over thc world to make their homes in the United States. Thus, the task of the Project PET was to study the cultural traditions of different ethnic groups so that the people of our generation and future generations would examine the ways of their ancestors. The students of the Wilmington High School PET Project have studied the customs and traditions of the Black and Hispanic communities of the City of Wilmington. Our findings are included in the following article.

STUDENT PARTICIPANTS

Mona Smith
Olga Hurtt
Sherry Rasin
Bridgette Frazier
Mary Randolph
Pam Butz
Rochelle Livingstone
Ed Kotash
Harry Spencer
Carlton Carter
Derrick Hamilton

TEACHER COORDINATORS

Sandra Carpenter, English Language Arts
Thomas Goff, Social Studies

AN OVERVIEW OF THE BLACK COMMUNITY

Olga Hurtt

Christina Community Center

From the many interviews that we as a group have conducted, we have arrived at a generalized picture of the Black community of Wilmington.

We have found that while there are many female-headed households, the majority of families are headed by males. The families tend to be large and closely knit. The father's role is that of the income earner while the older brothers and sisters help the mother to raise the younger children.

Education is stressed by the parents. They feel that in order to get anywhere and to make something of their lives, they have to get an education. This they try to pass on to their children. Because of this belief, Blacks in the city have advanced tremendously, have gotten better jobs and have achieved recognition in the theater and the other arts.

Religion has also been another strong bond in uniting Black families and the Black community. The extended Black family is also drawn together by celebrating such joyous occasions as weddings, anniversaries and birthdays.

In conclusion, we have found that education has played a major role in the economic and political advancement of Wilmington's Blacks. Schools, churches and social organizations (such as the Y.M.C.A. and Y.W.C.A.) have provided a needed focal point for the unification of the Black community in Wilmington.

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A LIVING TREASUREHOUSE OF KNOWLEDGE

Rochelle Livingston

When I was asked to interview this person by a friend of mine, I had no idea of the amount of information that she would be able to provide. She seemed to be able to tell us whatever we wanted to know about Black culture.

"In the days of my rearing, all the people in the neighborhood were c'ose to each other. Because of this warm feeling, it made the neighbors secure and comfortable with each other. This also made the people of the community willing to readily take part in all community activities," said Mrs. White.

Mrs. Pearline White is a native of Maryland. Her parents moved to Delaware when she was only five years old. They had to move off their peaceful farm in Maryland because of World War I. The government was taking over the land occupied by their family. She had nine brothers and sisters and she was the youngest of the family.

Having a large family was one of the characteristics of the black community. This probably occurred because there was not widespread knowledge of birth control.

Mrs. White stated that, "the family members were very protective towards one another." Whenever one member of the family was involved in something, everyone became involved.

The older brothers and sisters of the family were to be respected as through they were the mother or father. Sex was not spoken of by the parents to the children. The parents did not want the children to know about sex, but they did want them to be able to handle themselves around members of the opposite sex.

Mrs. Pearline White

In the family unit everyone had a specific responsibility. The father of the house usually had the responsibility of controlling the family finances and stepping in whenever the family had an argument. The mother had the responsibility of rearing thc children. As we found in the Hispanic community, if the child was successful the father got the credit, if the child did something wrong, the mother got the blame.

Blacks usually lived within an extended family. Mrs. White's family included the grandparents, aunts and uncles, as well as cousins. Mrs. White told us that she could remember how her grandparents came and went from their house daily. The extended family brought the home closer together.

The black families of today are slowly getting away from the idea of the extended family. This lack of communication and togetherness is what many see to be the major cause for the cultural breakdown in black families.

Mrs. White attended the old Number 29 Public School which was considered to be an all black school. From this school she continued her education by attending the "new" Howard High School which was built in 1929. Mrs. White was a member of the first graduating class of the new school. She also had another interest which began at Howard High. This was the interest in, and the interest of, a fine young man, who later became her husband at the age of 23.

After graduating from high school, Mrs. White went on to college and while still in school, Mrs. White began to raise her family. On campus she had three boys and one girl. Her daughter was the youngest.

Mrs. White's parents were very loving and appreciative people. They always wanted to see their children achieve any goals that they had in life.

When the family of twelve moved to Wilmington, they lived on the eastern side of the city. Mrs. White said, "the neighbors didn't want to see us, or any black family, moving into the predominately white area. When they realized that we weren't what they had expected, we were then accepted."

Later, as the years progressed, more and more Blacks would come into the area as gradually the whites moved away. She said, "This was the case in my neighborhood."

What Mrs. White remembers most about the

Black culture is the love to celebrate joyous occasions. August Quarterly, weddings, holidays and any other time that the family could be together were celebrated.

August Quarterly was a celebration dating from the time of slavery. This celebration occurred because the slaves were only allowed to go to church on their own once a year. Since they could only get together as a whole on the last Sunday in August they would plan a grand feast. This tradition went on for many years and was given the name of August Quarterly. At this celebration many of the ethnic foods were served. Among the foods were fried chicken, collard greens, ox tails, chitterlings, black-eyed peas, corn bread and chicken and dumplings. This event was celebrated in Mrs. White's youth and is still a special occasion in isolated parts of the South. Mrs. White remembers this lovely tradition as being the end of the summer vacation and the beginning of a new school year.

Weddings are special in the black community. This gathering gave many young blacks a chance to show themselves off to the community. This also brought many members of the extended families together to talk and to have fun. The size of the wedding depended mainly upon the size of the family and not the wealth of the family.

Mrs. White has always believed that a mother should stay at home and take care of her children. "I really didn't start work until all my kids went off to school. Since I had a girl to take care of, I wanted to be home when she got there."

Mrs. White stated that this opinion, which she formulated in early childhood, has now changed. She now feels that a mother is able to have a profession and still be a competent mother.

After all the children had graduated from college, she felt that the need to stay home had vanished, so she began to look for a job.

"I was employed as an aide at Wilmington High School. I was fortunate to get this job because they didn't readily accept blacks in the school. I was also lucky in that it was in walking distance from my house. After ten years of working at Wilmington High, I retired. During my employment I saw a complete change in the system as far as race is concerned. When I was initially hired at the school it was predominately white, but as the years rolled along, more and more black families began to move into the area and send their children to the school. After a while the school gradually changed from an all white school to a predominately black school, all in about eight years."

Mrs. White could also remember how some of the administrators, teachers and students would try to discourage the black students from getting a good education and continuing on to college. Despite the obstacles, many black students continued on with their education.

Mrs. White, even though retired, still visits Wilmington High occasionally. She is always willing to help students and to give of herself. This has made her one of the best loved people in our community. We are happy to have known this lovely person who was a valuable resource in our research.

MR. JOHN TALIAFERRO: EDUCATION IS THE KEY TO PROGRESS

Bridgette Frazier

When Mr. Taliaferro was very young, his mother passed away. He then went to live with his grandparents in the Royal Section of Williamsburg, Virginia. Mr. Taliaferro was the third child, having two sisters and one brother. In his early years, his family had many problems. Any home without a mother can encounter difficulties, and the influence of a strong mother is what often helps to pull many black families together.

The children were placed in a foster home because Mr. Taliaferro's father was not making what was considered to be an adequate income. While he was in this home he began to attend public school. Later that same year Mr. Taliaferro was moved to another foster home in Media, Pennsylvania. Mr. Taliaferro's father did everything that he could to keep his children together.

Mr. Taliaferro finished high school in Media and wanted to attend college. Once again, money, or rather, the lack of it stood between Mr. Taliaferro and the fulfillment of his dreams. In order to go to college he had to find ways to raise the money for books and tuition. This was a constant struggle for him, but because of his personal dedication and the influence of his father he succeeded.

John Taliaferro, former Absalom Jones School Principal

His father always stressed the importance of education. In Mr. Taliaferro's family there are three cousins who are doctors and seven cousins who are teachers. Mr. Taliaferro has passed this reverence for education on to his children. His son and daughter never questioned the need for an education; it was taken for granted and expected.

Mr. Taliaferro stated that his concern for education of children influenced his choice of career. After his graduation from college, Mr. Taliaferro worked in Smyrna, Delaware as a teacher-principal, eventually serving as the principal of the Absalom Jones School outside Wilmington until his retirement.

AN INTERVIEW WITH MR. JOSEPH MORRIS

Rochelle Livingston and Pamela Butz

We thought that we should include a section dealing with the advancement of blacks over the past years. We also were fortunate in finding a person that could give us information on this topic. The person whom we are referring to is now a former teacher of Wilmington High School. He is a notary public in Delaware. His name is Mr. Joseph Morris.

Mr. Morris believes that if a black person is to get ahead in life, he must do better than his fellow man. In the interview we held with him, he told us that "I had to train my girls that if they wanted to get a job and the job required them to type sixty words a minute, then they should be able to type eighty words a minute." He also believes that it is necessary for blacks to obtain a good education and this is his major reason for becoming involved in the educational system of Wilmington, Delaware.

During his teaching career, he found many jobs for the young blacks of Wilmington. "As a pioneer I went to Delmarva Power and Light Company which was then at Sixth and Market Streets. I made an appointment to see someone about taking some students there for a job interview. After several hours of waiting, a secretary told me the man I was to see couldn't make it, but they didn't hire blacks. So I went to the Bell Telephone Company at Ninth and Tatnall. The manager there told me that they would hire blacks only when the duPonts started to employ blacks."

A friend by the name of Ernestine Moore, who worked as a person in charge of personnel at Wilmington Trust, helped Mr. Morris open up jobs for many of the black youths. "Because of her position I asked her to give one of my students a job." She told him that as soon as a job for a check girl opened up she would fill it with one of his students. She kept her promise by hiring one of his students by the name of Madeline Edwards. This act opened up many jobs for the blacks. Many of his older students were employed by the Y.M.C.A.'s, community centers, and at some white churches. Later, as the years passed

Joseph Morris and Rochelle Livingston

the duPonts realized that blacks were competent enough to hold a job, so they too began to employ them. This really began a change for black employment.

At that time most adult blacks held jobs as porters, janitors, elevator operators, waiters, laundry workers, and other jobs of the same nature. If you had an education, you could be a teacher or a preacher.

Mr. Morris can remember the time when he was not able to dine with his colleagues because of his color. "I can also recall the time when my brother was arrested for disorderly conduct when he was only sitting in a Chinese restaurant."

Mr. Morris said that the Civil Rights movement made a drastic change in the advancement of blacks. "It was unfortunate that violence and death had to bring about this change." But because of this, blacks are now able to get better jobs.

Throughout his life, Mr. Morris has encouraged the black youth of Wilmington to excel academically. It is Mr. Morris' belief that through education the black community can advance.

MR. JOE BRUMSKILL

Harry Spencer

During the interview with Mr. Joseph Brumskill we learned many things about his family traditions and commmunity. We learned that he was originally from Philadelphia and came to Wilmington at the time of Martin Luther King's death. He remarked "This city was really demolished, but since I've been here I have seen this city start to grow a lot. Homes have been built on those vacant lots that were debris and rat ridden."

In Mr. Brumskill's community in Philadelphia there was very little vandalism and very little integration. The community was mostly black and the school was located in the black community. During Mr. Brumskill's school days the parents were generally very strict, and his were no exception. For example, if Mr. Brumskill would invite a friend to dinner, but the friend didn't show up, Mr. Brumskill's grandmother would be very angry because it would be disrespectful to both of them. Mutual respect for community members contributed to the strength of the community.

Mr. Brumskill's career has to do with the performing arts and designing. He thinks that Wilmington will become a center of the performing arts because of the many great performing groups and stars who come here to perform. Stars and performing groups such as The Brass Construction, Lou Rawles, Natalie Cole and Grover Washington are just a few of the people who have contributed to our better living environment through their art. In commenting on the Black community, Mr. Brumskill says that there are many organizations in this community such as churches and community centers which provide support and recreation. For example, he mentioned the Y.M.C.A. and the Y.W.C.A. with their summer camp programs, games, swimming and other recreational facilities.

The predominant religion in the black community is Baptist and this religion plays an important role in the community. Brumskill also feels that some of the special occasions of the blacks are weddings and funerals, in addition to other holiday celebrations. One of the more important occasions of the blacks today are weddings with big ceremonies held every year at the Long Shoremen's Hall. A great many people attend the wedding festivities. Many black people attend funerals in their community as part of their ethnic tradition.

We learned many things from Mr. Brumskill in the interview; things that were useful in understanding the development of the blacks and their community. It seems that many of the traditions are being preserved.

OVERVIEW OF THE HISPANIC COMMUNITY

Pamela Butz and Mary Randolph

Hispanic Community Center

Through our interviews we have obtained a considerable amount of information concerning the culture and characteristics of the Hispanic people. This data was collected from our interviews with Mr. Ron Arms and Ms. Gladys Gonzalez of the Latin American Community Center. Gilda Kelsey, Mr. Willie Miranda, and Mr. Luís Méndez who is the Coordinator of Bilingual Programs for the Wilmington Public Schools.

Basically we found that the father is the dominating figure in the Hispanic household. He is seen as the protector of his children and is very strict with them.

The mother handles the budget and is usually involved with the social affairs. She stays at home and raises the children.

Special occasions and celebrations play an important part in the lives of Hispanic families. They are elaborate affairs which sometimes serve the purpose of "showing off" the bride to society. Baptism and christenings are also important times for the Hispanic family as they cement family bonds.

Another traditional time of celebration is at Christmas. The people of the community go from house to house to visit friends and neighbors. This is an extremely joyous time and it also helps to preserve the ethnic identity of the community. This custom is called *parando*.

We have found that despite the Americanization process, the Hispanic community maintains its proud ethnic heritage through its language, its customs, and its traditions.

AN INTERVIEW WITH GILDA KELSEY

Pamela Butz

One mission of Project PET was to study the Hispanic people and their culture. An individual who contributed a great deal of information on the Hispanic culture and the influence it had on her life was Mrs. Gilda Kelsey. Mrs. Kelsey was born in Paraguay, South America and through conversations with her, more than a mere biography was obtained.

Her father had finished medical school in Paraguay when the Paraguayan Government offered him a job. He refused to work for them and was thrown out of the country. He was exiled several times for political differences. His professors in Paraguay advised him to go to the United States and learn a medical specialty. So, he came to New York City and began his specialty at Memorial Hospital. In six months he sent for his family in Paraguay.

Mrs. Kelsey was five years old when she moved from Paraguay. She remembers how traumatic the move was for her. Not only was she very young, but all her surroundings were new to her. She had never traveled on a plane before, and the experience was strange. In her words, "You can imagine how different New York City was from a small, tropical kind of town."

At the end of her first year in New York, her father, Dr. Teixido, was aware that the political situation in Paraguay was not improving so he decided to stay in the United States. Subsequently, a Paraguayan doctor who lived in Wilmington offered to sponsor him. This meant that he had to repeat his entire internship and residency. Since they didn't want to wait to add to the family, three more children came along. Mrs. Kelsey told me that these were really difficult years because they were living on a small income. She said the first time she remembered going to buy a dress she was in the seventh grade. Her grandmother in Paraguay made her clothes and sent them to her. Through grade school she "felt as though she stuck out like a sore thumb," because the clothes that her grandmother made for her were designed from the latest European fashion magazines, not the styles worn by her classmates.

She describes her mother as an intelligent, adaptable woman who was born into an upper middie class household where servants did most of the work. Also, she must have had some difficult years because she knew no English. At that time, she only knew how to cook a souffle, and the first time she cooked rice, it was all over the kitchen! However, she learned quickly and is now a gourmet cook.

The family moved to Kynlyn Apartments. Gilda liked Kynlyn because the children were friendly toward her and welcomed her into their activities. However, problems were created due to differences in how Catholicism was practiced in the two countries. Her father was much more dominating because of his Hispanic background than her friends' fathers. He had to know where she was, where she was going, what she was doing, what the telephone number was, and the background of the family she was visiting. The over-protectiveness caused a conflict between Gilda and her father which intensified as she grew older. Her parents did not allow her to do many of the things that her friends were permitted to do, such as ride her bike in certain areas. She did them anyway, but had to lie to her father about it. The Catholic church taught her that it was a mortal sin to lie to your father. "I remember always feeling guilty because with everything I did, my soul was getting blacker and blacker. I thought eventually it would just fall out of my body or something because it was going to be so rotten."

When she was in the fifth grade her family moved to Greenville. They soon outgrew the small gate house in which they lived and moved to a house in front of Westminster Presbyterian Church in Wilmington. "That was when I started going to Tatnall, which was unfortuante." She was supposed to go to Warner, but some negative incident occurred, and her father was apprehensive about sending her there.

"So I started going to Tatnall, and there I really felt like an outcast because the people that went to Tatnall were upwardly mobile Greenvillites aspiring to richness and acceptance to the Greenville society." Gilda's parents had to borrow money from the bank just to pay for the tuition. "In the meantime we couldn't eat, but here they were sending me to this private school because they thought it was important." She said it was really difficult socially going to Tatnall because she wasn't really accepted. She felt different and out of place because she was South American. "They made me feel like I didn't have ancestors on the Mayflower."

That time was very painful for Gilda. "As a teenager you go through so many changes and I was feeling like such a loner." She would come home from school and read for hours on end. I would feel sorry for myself, cry into my pillow, hate my father, hit the walls." Her father and mother were never aware of her school problems which she thought were her own fault. She al-

Gilda Kelsey

ways had a negative opinion of herself, and for this reason she constantly worked to improve her self image.

When she graduated from Tatnall she went to Bryn Mawr, an all girls' college. Her father preferred a Catholic's girls' school in Washington, D.C., however Byrn Mawr was acceptable because it was closer than Washington. She liked going to school there because diversity was welcomed. All her friends had backgrounds different from her own. "They thought it was just thrilling that I spoke Spanish, and that my customs were different, and they wanted to learn about me and I wanted to learn about them. So, immediately I started feeling like, 'Oh, it's not terrible to have a different background, it's not terrible not to be homogenized with everybody else.!"

It is a Hispanic custom that a parent or grandparent chaperone the girl when she socializes with a member of the opposite sex. "I could never feel comfortable with my father or mother in a room with a boy." For this reason she never had a "going steady relationship" with a boy. In Paraguay the boy understands that the girl has to go through this. "Here he thinks he's dating your mother!" Part of the reason she enjoyed college so much was because she was able to have boys as friends, and they wouldn't be given the "third degree." "The most important thing about this time was just the fact that I was becoming more confident about myself. I was feeling better about myself. It's been a constant struggle, even by the time I graduated until now, I've become more self-confident."

In college she again met Bruce Kelsey, a good friend from high school, and they began seeing a lot of each other. When she graduated from college, she moved back home. "I had enough fights with my father that he was no longer that protective over me." After a disastrous stint as a secretary for the summer, she quit, and was jobless. In the meantime, Bruce and she were planning to get married, but they couldn't until they could support themselves. So Bruce got a job as a drug counselor, and Gilda got a job at Headstart, a preschool program for disadvantaged children. "Getting the job had only to do with my ability to speak Spanish." She was offered the position of assistant teacher under the condition that she receive enough training to become a teacher, and that she wouldn't stay in the assistant teacher position. She enjoyed working with Headstart, although it was tremendously hard and frustrating work. "But the relationships with the kids and their parents were really neat."

One of the reasons she felt so close to the Headstart kids is because her first day of school was a frightening one. She remembers walking into a situation where no one spoke Spanish, supposedly. She didn't know any English because she had just moved here. Later she found out that some of those kids did speak Spanish, but they wouldn't speak to her. "I was new to the class, and they were all playing together, and they wouldn't even come over to talk to me."

She worked with Headstart for five years, finishing at St. Andrew's as the head teacher. "Inspite of difficulties, the work that we did was really good, and it was worth being there. There was a lot of love there." She quit the Headstart job to have a baby, Mira, who is about two years old now. She is working as a bilingual teacher for Delaware O.I.C. (Opportunities Industrialization Center), which was set up by Leon Sullivan. This program was designed to give adults an opportunity to finish their high school education, give them specific job training, and jobs.

It was important to write this report as a biography in order to emphasize how cultural differences made Mrs. Kelsey's formative years difficult. She was ashamed of her background then, but now is proud of her culture. On her wedding day she wore the dress her grandmother made for her.

AN INVERVIEW WITH MR. LUIS MENDEZ

Rochelle Livingston

Through the interview that I had with this very distinguished and highly respected person, I was not only able to obtain personal data, but I acquired an enormous amount of information and facts about the Hispanic culture. We were also fortunate in learning about things little known outside the Hispanic community. This person, without a doubt, has contributed a great deal of knowledge to our project. The man to whom I am referring is Mr. Luís Méndez.

Luís Méndez

According to the information given us by Mr. Méndez, we learned that the Hispanic family is very much centered around obedience. By this he means that the family is very much in tune with their roles as family members and their social role as a family unit.

"Each family member does indeed have a specific role in the Hispanic culture," said Mr. Méndez. The father is the dominating figure in the Hispanic culture. His job is usually to discipline the children, whenever such action is thought necessary. The father also has the job of financing the family's needs. Mr. Méndez told us that in Puerto Rico the father does not like his wife to work. He becomes offended when this occurs, because it is said that he cannot be the man of the household.

The mother's role is to be a "mother" in every sense of the word. Her major role is to rear the children and to help the girls with any problem that they might have concerning boys, dates and growing up. She is responsible for the welfare of each child. If the child is a failure in society's eyes, the mother is said to be at fault. But if the child is seen as a success, the father usually receives the credit.

The Hispanic children, females and young males, have the same jobs. Their specific role in the family is to aid in any problem that their youngest brothers and sisters might have before it reaches the parents. The Hispanic children are also expected to be well mannered at all times.

The society itself places roles on certain family members. It is said that the Hispanic society is very protective of their females, and this is true for the Hispanic community of Wilmington. "In the Puerto Rican community the males give great respect to a lady because of her man, husband or father," said Mr. Méndez. "When a man sees a nice young lady he would like to meet, he first checks if she is accompanied by a male. If one is present, he ignores this lady completely. If he whistles or smirks at the lady, he is considered to be less of a man."

The society also places restrictions on the females. Females are not to walk alone at night. If they are without another female, then an adult must take her back to her parents.

Although the Hispanics are under many restrictions, they are able to have many joyous occasions. Music is the center of their job. The *salsa* is one of the most popular forms of modern Hispanic music. The cha-cha and the hustle are among other Hispanic dances. They also enjoy numerous celebrations in which music plays an important role.

"The weddings of the Hispanics are usually very large," said Mr. Méndez. He explained that they were so large and extravagant because on this day the bride is introduced into society for the first time in her new role.

On the day of the wedding the daughter spends her time with her family. She does not see her husband until she walks through the door to the church. Mr. Méndez also said that, "In the lower classes, the bride wears the ring of her mother. In upper and middle classes, however, the tradition is that the bride be given the same dress in which her mother was married. After the wedding, the reception is held. At the end of the reception, the new couple kiss and are then sent back to the homes of their parents.

The following night the couple is reunited for their honeymoon. Mr. Méndez told us that if the man finds that his wife is not a virgin, he has

the right to take her back to her parents and divorce her the next day.

Birthdays are very special in the Hispanic community. The birthdays of the very old are highly regarded. To this celebration large numbers of people are invited and often more than 250 people attend. These occasions are important because they reflect the respect in which the older members of the family are held. Birthdays of children are sometimes also this large, but the size of the party depends greatly upon the popularity of the family.

"Of course, graduations of any kind are very special to the Hispanic family," said Mr. Méndez. We are happy to see any of our children make a success of themselves."

Hispanics also have a celebration that is quite similar to our debutante ball. This celebration is a large party at which the girls are introduced into society at the age of fifteen. At this age they become eligible for marriage, and from this point until her marriage she is expected to keep her virginity. This celebration is still practiced among the upper and middle classes.

As Mr. Méndez told us in his interview, many of the holidays that the Americans celebrate are commemorated very differently in the Hispanic culture. One example is the Hispanic Christmas. They believe that the birth of Christ is celebrated at this time but the role of the Three Kings is given a special place in their customs. On Christmas Eve, the children collect hay, grass, rocks and water and put them into a box. This is done to symbolically nurture the camels when they stopped at the manger.

Death and mourning are treated differently in the Hispanic community. Traditionally, people would assist the family of the deceased six days prior to the funeral in making funeral arrangements. If the wife of the dead person was a good lady, she would remain a widow for at least five to ten years, depending upon her sincerity. The lady was also expected to go out socially only when necessary, and then she was to be dressed in black. The mourning period is at least a month long. After a person's death, the family enters a nine-day prayer session. This is to help the soul of the dead reach the Supreme Being and to enter heaven.

As can be seen from this custom, religion is a strong tie that binds the Hispanic community. The major religion of Hispanics is Roman Catholicism and women and children are the major practitioners of this religion. "The children and their mother do the church-going. The father often walks them to the door of the church, then returns home," said Mr. Méndez. In the Wilmington area, Saint Paul's Church is a major religious center for the Hispanic community.

PROJECT SUMMARY

The Project PET team participated in the following special events which helped them gain more information on the Black and Hispanic communities.

Wilmington Desegregation Rally: This was held at the old Howard High School in Wilmington. At this meeting the current plan for the county-wide school desegregation was presented and discussed. A march through the city followed the meeting. The rally was taped and four rolls of film were taken. Also at this meeting, we made initial contact with members of the Black community whom we were later to interview.

Hispanic Festival and Parade: The festival was held throughout the City of Wilmington. The parade route followed Fourth Street from Union Street to Mary C. I. Williams School. Three rolls of film were taken during the parade and two more rolls were taken later during the speeches and the festivities that followed. We also made contact with Mr. Ron Arms from the Latin American Community Center, whom we later interviewed. Aside from the work which was done for the project, we had a lot of fun after the parade just talking to the people and sampling the traditional foods which they had for sale.

Afro-American Fashion Show: This was held at the Y.W.C.A. here in Wilmington. This show illustrated the contributions that African designs have made to current American fashions. At this program we took one roll of film and contacted Mr. Joe Brumskill who we later interviewed.

The Project PET team was also involved in one of the five Delaware Humanities Forum seminars. This seminar was held at Wilmington High School and along with the student presentors, Mr. Méndez and Dr. Moore, respectively, presented overviews of the Hispanic and Black communities.

We would like to extend our sincere thanks to the following people who allowed us to interview them.

From the Hispanic community —

Mrs. Gilda Kelsey, teacher of English as a second language at Delaware Opportunities Industrialization Center

Mr. Luís Méndez, coordinator of the Bilingual Programs for the Wilmington Public Schools.

Mr. Ron Arms, Executive Director of the Latin American Community Center.

Ms. Gladys Gonzalez, Cultural Affairs Organizer for the Latin American Community Center.

From the Black community —

Mr. Joseph Morris, retired business teacher for the Wilmington Public Schools.

Mr. John Taliaferro, former principal of the Absalom Jones School

Mr. Eugene Thompson, special education teacher and coach at Wilmington High School.

Mrs. White, a former teacher's aide at Wilmington High School.

Mr. Joe Brumskill, Business Manager of The Delaware Symphony and the Wilmington Opera Society.

We would also like to thank the following people who had aided us in the completion of this project; without them there would have not been a finished project.

Mr. Edward Cinaglia
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Mrs. Pearl Livingston
Mrs. Rose Magel
Ms. Arabella Miller
Mr. Willie Miranda
Dr. Lemuel Moore
Mr. Joe Pipari
Mrs. Mary Randolph
Mrs. Mary Anne Rego
Mr. Howard Sharps
Mr. Edward Stevenson
Mr. Mathew Summerville
Mr. Sam Torez
Dr. Robert Zaetta

Pam Butz — D. H. F. Lecture

INSTRUCTIONAL MATERIALS

The following instructional materials include selected examples of the items developed for the Project PET orientation/training workshops held in October 1977. Additional instructional materials are also included.

The materials are presented to serve as instructional aids for schools interested in developing their own ethnic study program.

INTERVIEW TECHNIQUES AND QUESTIONS

By John H. Braunlein, Folklorist
Historical Society of Delaware

Student participants and teacher coordinators often lack the skills to initiate and develop a collection of an oral history. Jack Braunlein, Folklorist on the staff of the Historical Society of Delaware, developed the following format on interview techniques and questions to assist Project PET students to accomplish this important component of the project.

I. Non-directed Interview

A. Initial Interview

A spontaneous interview - allow the person to talk, ramble, and reminisce.

Sample "catalyst" questions:

1. Do you feel that you are part of an ethnic community? Tell me about it.
2. What is the history of this community?
3. Can you tell me what makes this an ethnic community?
4. Would you tell me about the (name of group) community?

B. Follow-up Interview

Return to the informant and explore one area in depth.

Sample questions: See II. Directed Interview

II. Directed Interview

Asking specific questions - exploring the person's knowledge about one or more subjects.

A. History

1. What was it like to grow up in this community?
2. What was life like when you were young?
3. How did this community begin?
4. What do you know about its history? Tell me what you know.

B. Religion

1. Are you a member of any religious group? What is it?
2. What religion(s) is/are represented in the community?
3. What is the importance of religion to the community?

C. Occupations

1. How do people in the community support themselves?
2. What kind of work do they do? (Are they seamstresses, salespeople, tradesmen, farmers, merchants, craftsmen, lawyers, doctors, teachers, others?)

D. Celebrations

1. Do you celebrate any ethnic holidays or special occasions?
2. What are they?
3. How do you celebrate?
4. Do you prepare or eat special foods? (See E. Foods)
5. How do you celebrate a birth in the family?
6. What do you do at weddings? At funerals?

E. Foods

1. Are there special ethnic foods prepared in the community?
2. What are they? When made? Do you make any of these? How are they made? (What are the ingredients and how are they prepared?)

F. Music

1. Are there musicians in the community?
2. What kind of music do they play?
3. What instruments do they use?
4. When do they play? For whom?
5. Are there any special dances in the community?
6. What kind of dances do the people do?

G. Craft and Art

1. Are there any craftsmen in the community?
2. Who are they? What do they do?
3. How is it done? (What is the process?)

H. Tales

1. Are there any storytellers in the community?
2. Who are they?
3. What stories do they tell?

You and Aunt Arie

a
Brief Review Commentary

Prepared for Project PET participants as a means of drawing attention to particular sections of the "Foxfire" manual while relating the material to Project PET.

James R. Gervan
State Supervisor of Art and Music
October 1977

You and Aunt Arie

—Do read the introduction by Eliot Wigginton

Getting into it . . . Page 2
Project PET students will NOT be producing a magazine, but each school will be producing a section of a larger publication in report form dealing with each of the segments of the overall project report. Each school group could think of their work as chapters that may stand alone regarding the particular ethnic group included in the study completed by your school.

Page 4
Like the development of "FOXFIRE" magazines Project PET students will be spending large amounts of time outside of school making contact with community leaders who will give ideas as to possible persons to be interviewed. Many times your PET team members and teacher advisors will have to do the leg work necessary to discover people to be interviewed.

You'll meet some special people . . . Page 6
Many of the elderly people you will talk to may have never been interviewed before, so both parties involved with the interview will be doing something brand new to each of them. Let the person you are interviewing know that it is also very new to you and perhaps each of you will be more comfortable with what takes place. In returning a second or third time to check on your notes, related information, pictures or other data, like "FOXFIRE" students, you may begin to establish lasting friendships. Story information will grow with each and every visit.

Page 9
Protecting the people you interview and writing about it is an important point for all Project PET team members to remember. If all goes well you will be made aware of thoughts, ideas and feelings that may have never been shared with anyone outside the immediate family of the people interviewed. This in a sense will be privileged information for you to protect until it finally appears in print or photographic statement. No one should be made to feel that you or others will make fun of them at anytime throughout this entire project. Revealing the actual address of anyone interviewed and included in the final materials will not be necessary. Certain directions and guidelines will be specified for each PET team while attempting to retain those attitudes and ideas unique to each team.

Looking like your own community . . . Page 11
The various people you will interview, the places where they live, the community, the school group, your team members will all contribute to the uniqueness and special quality of your statement in the final project report. The photographic essays, the pictures of voices you gather on tape and render in words will bring clarity of understanding about the ethnic group featured in your study.

One of the differences between this publication and your Project PET work is that you will not be publishing and marketing a magazine. You will be preparing a single publication as a portion of the larger state project. Each school's publication will be important and unique.

You've got to decide . . . Pages 12-14
If as these pages suggest, you were producing a multi-volume publication a name for the magazines would be necessary. As it now stands such a decision will have to be discussed further. The project planners do not presently feel each team's report needs to be given a different name.

How your staff organizes . . . Pages 15-17
These pages will be important for each school team to consider. Talk it out and discuss your ideas with your in-school coordinators.

Page size . . . Page 18
At present it is proposed that a uniform 8½ inches wide by 11 inches high paper be used by all school PET teams. The advantages of using this size are noted here and of course would make it easier for all publications to be merged into one final document. Layout of materials within this format will be each team's responsibility.

Money . . . Page 19
It will be difficult to complete your work without funds, but the direction of this project is not to publish individual magazines as a saleable product. General project related costs for each team will be covered by project funds within limits that are to be established and announced to each school after all workshop costs are paid.

An interview . . . Page 20
This is a particularly good section that should be read thoroughly by each PET team member. Information in this section relates very closely to the interview ideas presented during the training workshop.

Page 24

The idea of setting up the interview with an initial in-person contact sure seems to make good sense. The way you find out who to interview will vary from situation to situation. You may already have some ideas as to people you would like to interview or friends, teachers and community contact people who hear of your work and may be able to give you good leads and even help with making the initial contact.

Reading and finding out about the person you intend to interview, including their ethnic heritage, before you meet them the first time is worthy of serious consideration.

Page 27

These "Sample Personality Questions" may be of real assistance in your work.

Page 28

(Ask permission to tape and take photographs)
The model permission slip and related ideas presented in this section will need to be worked out so that project aspects like these can be uniform throughout the state.

Page 38

Tools of Technology . . .
(the camera and the tape recorder)
The material contained in these sections from page 38 to 113 is jam-packed with information that should be read and digested by each Project PET team member.

Transcribing . . . Page 115
This is one of the elements of this entire project that will require real patience and serious work. Collecting the data will come to mean something for others as you take the words and the pictures of the people you have interviewed and turn them into a document. Your stories will enrich the lives of the readers, the people who haven't had the excitement of being face to face with the people that you have interviewed.

The crunch . . . Page 123
(writing the story)
This entire section includes the portions on editing, layout, graphic art and related materials. Continuing to page 194 will take time to absorb, but as usual with this book the ideas and little elements are worthy of serious study.

You're a business . . . Pages 196-217
This portion of the book relates directly to involvement with a "Foxfire" type operation where magazines are for sale. Enjoy it but remember that Project PET is a different operation in this regard.

Do take note of the information on tapes, etc. on page 213 as it relates to the transcribing section on page 76. This system may help your school with keeping work in order.

FINAL COMMENT:

As indicated on page 219, you and your work will be a "proud link between the past and the future." Enjoy this book and your work with Project PET.

Wigginton, Eliot, *You and Aunt Arie.* Washington, D.C: Institutional Development and Economic Affairs Service Inc. (IDEAS), 1975.

ETHNIC STUDY RESOURCE CONTACTS

The list of ethnic study resource contacts was compiled by Mrs. Eleanor Roth, Newark, Delaware during the summer of 1977. The list was a valuable aid for Project PET students as they sought first-hand information about ethnic groups in Delaware. Although the ethnic organizations remain constant, it is possible that some of the contact persons representing the organizations have changed. The list will still serve as a good starting point for schools that may wish to conduct research in ethnic studies. The project directors gratefully acknowledge the efforts of Mrs. Roth in compiling the list.

ETHNIC STUDY RESOURCE CONTACTS

AFRICAN

African Club
Mr. Percy Ricks
P. O. Box 402
Wilmington, Delaware 19800

AMERICAN INDIANS

American Indians (Illinois)
Michael Lee
Work — 738-2873
Home — 737-6282

AUSTRIAN

Austrian American Society of Delaware
Mrs. Charlotte Shedd
2203 The Sweep - Arden
Box 7005
Talleyville, Delaware 19803
Phone - 475-8077

BRITISH

Elizabethan Associates
c/o Penny Davis
1117 N. Dalton Court
Darley Woods
Wilmington, Delaware 19810

Tony Burton (Rae, P.S. duPont High)
104 Hilldale Court
Radnor Green
Claymont, Delaware
Phone - 798-4764
Hawk Pollard (Alexis)
Phone - 652-7765

Daughters of the British Empire
c/o Penny Davis
1117 N. Dalton Court
Darley Woods
Wilmington, Delaware 19810

CHINESE

Chinese School of Delaware
K.F. Lin, Principal
Aldersgate Church (Sat. 8:30-11:30)
Concord Pike (Cert. by DPI)
Phone - 995-1503
2701 Tanager Drive
Brookmeade
Wilmington, Delaware 19808

Organization of Chinese Americans
Dan Lee
4501 Pickwick Drive
Wilmington, Delaware 19808
Phone - 994-3410

Greater Wilmington Chinese Assoc.
Victor Chad, Treasurer
1331 Washington Street, Apt. 9
Wilmington, Delaware 19801
Phone - 656-1007
(Chinese School)
(Cultural Club)

FRENCH

Alliance Francaise
Mrs. Colletta Cotter (J. Norman)
126 Meadowood Drive
Meadowood
Newark, Delaware 19711
Phone - 366-1014

Maison Francaise
189 W. Main Street
Newark, Delaware 19711

GERMAN

Deutches Haus
183 W. Main Street
Newark, Delaware 19711

Delaware Saengerbund
and Library Association
49 Salem Church Road
Newark, Delaware 19711
Phone - 366-9004 636-9454
737-8493

GREEK

Maids of Athena
Sandy Tarabicos, President
c/o Holy Trinity Greek Orthodox Church
808 North Broom Street
Wilmington, Delaware 19806
Phone - 798-3645

Sons of Pericles
Harry Lewis, President
c/o Holy Trinity Greek Orthodox Church
808 North Broom Street
Wilmington, Delaware
Phone - (215) 932-3961

AHEPA (Fathers)
American Hellenenic Educational
Progressive Association
Tom Karas
2504 North Gate Road
Wilmington, Delaware 19810
Phone - 475-7701
(Brotherhood for people of Greek descent)
(Jobs, education, immigrants, charities
nonpolitical)

Daughters of Penelope (Mothers)
Holy Trinity Greek Orthodox Church
808 North Broom Street
Wilmington, Delaware 19806
Mrs. Stella Laskaris, President
205 N. Dillwyn Road
Windy Hills
Newark, Delaware 19711
Phone - 737-5843

Mary Seitis
Women (Friends of Poor) Philopocthos
Phone - 475-8021

Old Timers: Mr. & Mrs. Alex Laskaris
Turn of Century: Cherry Hill, N.J. 08034
Scrapbook Owner: 110 Chestnut Street
1-609-667-8697

Dr. Kakavas
(Retired from Univ. of Del.)
9 Briar Lane
Newark, Delaware
Phone - 731-5612

INDIA (Indians)

Mr. and Mrs. O.C. Abraham
2602 Tanager Drive
Brookmeade II
Wilmington, Delaware
Phone - 999-9069
(Dancers and Music)

Indian Student Association
Kiran Gupte, President
c/o University of Delaware
71 Thorn Lane
Newark, Delaware 19713
Phone - 366-1703

Indian Cultural Society
Mr. Bhindu Thakai
141 Thorne Lane, Apt. 6
Newark, Delaware 19711
Phone - 368-3470

IRISH

Mrs. Nora Mulhern (Irish Dance School
215 Rodman Road
Bellefonte
Wilmington, Delaware 19809
Phone - 762-1538

Lucy Brady (Vernon)
2200 W. 17th Street
Wilmington, Delaware 19809
Phone - 655-0551
(Brings Irish groups, students and teachers to Delaware as visitors)
(Mr. Brady works for Babiarz as Secretary of Commerce)

Irish Culture Society
James Patrick O'Hanion
Yorklyn Road
Hockessin Hills, Box 490
Hockessin, Delaware 19707
Phone - 239-2862

American IRA (Northern Irish)
c/o John D. Kelly
Logan House
1701 Delaware Avenue
Wilmington, Delaware
Phone - 652-9493
Home (Evenings)
805 Delaware Avenue
Wilmington, Delaware
Phone - 658-4954

ITALIAN

Italian-American League
c/o Mr. Al Campagnone
Phone - 652-2365

Wilmington Friends of Italian Culture
c/o Father Roberto Balducelli
St. Anthony's High School
9th and Scott Streets
Wilmington, Delaware 19805

JEWISH

Jewish Community Center
101 Garden of Eden Road
Wilmington, Delaware
Phone - 478-5660
Michael Runel, Director
Jerry Zelson

Adas Kodesch Shel Emeth
Washington Blvd. and Tarah Drive
Wilmington, Delaware
Phone - 762-2705

LATIN AMERICAN

Latin American Community Center
Rev. Ronald P. Arms, Director
1202 W. 4th Street
Wilmington, Delaware
Phone - 658-9898
(Puerto Rican, Spanish)

Latin American Society
c/o Mrs. Sara Teixido (from Paraguay)
145 Dickinson Lane
Wilmington, Delaware
Phone - 656-2252
(All Latin countries — 15 families formed for Bicentennial)

Argentina
c/o Haydee' Egan
Phone - 429-7504

Jamaican Club
Mr. Vancliff Johnson
1605 Sunset Lane
Ardencroft
Wilmington, Delaware

Cubans
Theresita Martínez
Phone - 453-8666

Professor Villa-Marin (Columbian)

Mr. & Mrs. Ivo Dominguez (Cuban)

Aida Waserstein (Cuban)
(American - Pragmatic - Attorney)
2203F Prior Road
Wilmington, Delaware 19809
Phone - 798-3217
Work - (215) 732-6655

Guatemala
Candice McBride
2406 W. 17th Street
Wilmington, Delaware
Phone - 656-0869
Olga Mendez
Stuart Pharmaceuticals

Puerto Rican
Anna Rosa Colon
Phone - 475-1777

Peru'
Amelia Czel
1909 Faulk Road
Wilmington, Delaware
Phone - 475-5481

SPANISH

Mrs. A. Wylie (Spain)
721 Peachtree Road
Claymont, Delaware
Phone - 798-2277

Patricia Mihalko (Spain)
1310 Arundel Drive
Wilmington, Delaware 19808
Phone - 998-3747

La Casa Española
188 Orchard Road
Newark, Delaware

MEXICANS

Mexicans (Kennett Square)
(Mushroom house employees)
Call 656-0869 - Mrs. McBride

Mr. Juan Ornelas
c/o ICI Americas, Inc.
Phone - 575-8681
(Referred by Mrs. McBride)

LATVIAN

Latvian Club
Mr. Arturs Vatvors
8 Ravine Road
Highland Woods
Wilmington, Delaware
Phone - 475-7743
(Also Latvian Church Congregation — contact thru above)

POLISH

Paul Pottcki (Pharmacist - Franklin Pharmacy)
2415 W. 17th Street
Wilmington, Delaware 19806
Phone - 654-4589

Polish Council of Delaware
Mr. Francis Czerwinski
1412 Sycamore Street
Wilmington, Delaware 19805
Phone - 652-7595

AMPOL (American of Polish Descent)
John F. Yasik, Jr., President
4559 Simon Road, Twin Oaks
Wilmington, Delaware 19803
Phone - 762-2323, 652-5114

Captain Mlotkowski Brigade Society
Charles (Helen) Kilczewski, President
247 Philadelphia Pike
Wilmington, Delaware 19809
Phone - 764-4694
(State Park Commission has brochures)
(Exhibit at Town Hall during October)

UKRANIAN

Ukranian Culture
Mrs. Lydia Harwanko
1306 W. 9th Street
Wilmington, Delaware
Phone - 655-3858

Ukarian National Women's League of America
Mrs. Ladia Huzar, President
910 East Hazeldell Avenue
Minquadale
New Castle, Delaware 19720
Phone - 654-5840
Mrs. Stella Meyer
Phone - 798-6542

Zoria Dance Ensemble
Ukranian Students Dance Group
University of Delaware
c/o Law Kolzinewsky
112 Wardel Road - Glen Berne
Phone - 994-7091 (after 10 p.m.)

Ukranian Churches

St. Nicholas Ukranian Catholic Church
801 Lea Boulevard
Wilmington, Delaware
c/o Mrs. Ladia Hazar
Rectory Phone - 762-5511

St. Peter & Paul's Ukranian Orthodox Church
1406 Philadelphia Pike
Wilmington, Delaware
Phone - 798-4588
Rectory Phone - 798-4455

SCOTCH

A. Wylie
721 Peachtree Road
Claymont, Delaware
Phone - 798-2277

Agnes Moore (Housekeeper of Catholic Bishop)
Phone - 655-0223
Work - 658-7741

Scottish American Association
Matthew McConnell
3 Crest Drive
Glen Farms
Newark, Delaware 19711
Phone - (301) 398-6861

Scottish Games Association of Delaware
c/o Mr. McCain Macleod, Director
22 Wakefield Drive
Newark, Delaware 19711
Phone - 731-5101
Mr. Laird Stabler, Chairman
Ellis McDonald, Chieftain

SWEDISH

Swedish Colonial Society
Arne E. Carlson, President
192 Brandywine Boulevard
Wilmington, Delaware 19809
Phone - 764-2060
(Annual Church celebration of landing of the Swedes held at Old Swede's Church, Wilmington)

RELATED ASSOCIATIONS

International Relations Club
c/o Dr. Bennett (Political Science)
University of Delaware
Newark, Delaware 19711

International Student Affairs
Dr. Dean Loomis
54 W. Delaware Avenue
University of Delaware
Newark, Delaware
Phone - 738-2115

International Club of AAUW
1304 Delaware Avenue
Wilmington, Delaware

Cosmopolitan Club
(Organization of International Students)
Rakesh Gupta, President
University of Delaware
c/o International Student Office
54 W. Delaware Avenue
Newark, Delaware
Phone - 738-2115

MILFORD

William O. Burton
Rehoboth, Delaware
(Farmer, age 70, Indian Graveyard on farm)

Hershel Deputy
S.E. 2nd Street
Milford, Delaware
(Long-time resident, shipbuilder, interested in ancestry)

Ms. Catherine Downing
Milford, Delaware
(Local historian, Statewide Bicentennial Committee)

Millis Hurley
Milford, Delaware (Milford History)

Mr. Dallas Hitchens
Milford, Delaware (Author of *Milford Delaware Area Before 1776*)

Mr. Hayes Dickerson
Milford, Delaware
(Lt. Col. Reed and Elaine Editor of Milford Chronicle)

NANTICOKE INDIAN HERITAGE PROJECT INFORMATION

Frank W. Porter III

NANTICOKE INDIAN HERITAGE PROJECT

Frank W. Porter III authored an important paper which is included in a document compiled by the Nanticoke Indian Heritage Project and published by the Millsboro Indian Mission Church, 1977. The publication of *A Photographic Survey of Indian River Community* was made possible through a grant received from the Commission on Religion and Race, The United Methodist Church, and individual subscribers.

It is appropriate to include this entire paper by Porter as an excerpt from the original publication. As instructional material it will be of interest to other persons considering study of the Nanticokes. The original document includes numerous photographs which are not printed with this excerpt.

Permission to reprint this article and selected photographs in the Sussex Central High School section of this document has been kindly granted by the Millsboro: Indian Mission Church.

A Photographic Survey Of Indian River Community

"The Indian is virtually extinct in the eastern United States," Julian H. Steward remarked in 1945, and "In a matter of years the last survivors will disappear without leaving any important cultural or racial mark on the national population." In the years since this statement was made, however, a significant amount of research and writing aptly demonstrates the error of Steward's prediction.[1] This paper is a preliminary report of a case study in cultural change and survival which focuses on the Nanticoke Indians who originally resided along the Nanticoke River on the Eastern Shore of Maryland, but subsequently removed to Indian River Inlet in Delaware. The central undertaking of this study is to examine the processes of change whereby the Nanticoke have survived and maintained their cultural identity to the present. To accomplish this task five major time periods have been identified: initial contact and accommodation (1525 to 1642); resistance (1642 to 1722); migration and amalgamation (1722 to 1784); self-imposed and enforced isolation (1784 to 1881); and assimilation (1881 to the present). Each of these periods involved specific responses on the part of the Nanticoke to the continued presence of western civilization.

Reconstruction of Aboriginal Culture

Because of the early date at which the aboriginal population of the Chesapeake Bay region came into contact with western civilization, and the paucity of surviving written material from that period, relatively little information is available about the behavioral traits of the culture of specific tribes. In order to achieve a fairly complete and reliable reconstruction of aboriginal culture of the Chesapeake Bay region, diverse information from the available early first-hand accounts must be compiled and organized. The historical reconstruction of a culture from such sources, however, requires more than a mere compilation of data because of contradictions and gaps in the record. Complementing the observations contained in written primary sources is the wealth of information embedded in archaeological reports, fieldwork performed by anthropologists and ethnologists, and the insights offered by cultural geographers. The synthesis and critical analysis of this material is presenting a more complete and accurate account of the culture of the aboriginal population of Maryland at the time of contact with European culture.[2]

Reaction and Interaction after Initial Culture Contact

The reaction of an aboriginal people to the presence and culture of an intrusive and colonizing people is, to a certain degree, conditioned by their cultural background, their present political, social and economic organization, the degree of their cultural self-sufficiency, and their population numbers.[3] On the other hand, the attitude and reaction of the intruding culture towards an aboriginal people is influenced by their immediate objectives: exploration, conquest, colonization, or exploitation. Significantly important is whether the indigenous people are part of an integrated village with tribal organization under the control of a headman or chief, or if they are semi-nomadic and food-gatherers with no settled villages, permanent gardens, and centralized political authority. In the latter case the intruders often perceive that these people are virtually without culture. For this reason they are unlikely to recognize, let alone respect, native ways, customs, beliefs, and values; or to adjust to them their method of economic, administrative, or spiritual invasion. From the intruder's point of view any adaptation or change in such an instance must be all on one side: that of the aboriginal culture.[4]

In the case of the aboriginal population of the Chesapeake Bay region – in this study to be identified as the Middle Atlantic culture – their subsistence base was a combination of food-gathering, hunting, fishing, and agriculture dependent on seasonal migration to different ecological niches.[5] The Indians had devised a variety of economic adjustments to these differing habitats and were able to satisfy all of their basic needs. Moreover, they possessed a sophisticated political organization with a centralization of authority. Their particular reaction to the permanent presence of Europeans from 1607 to 1748 resulted in an anomalous pattern when compared to the experiences of Indians in Pennsylvania and Virginia. Mainly, there was a marked absence of bitter strife and warfare and no serious or widespread outbreak of disease normally associated with contact between Europeans and Indians.[6] Yet by the beginning of the eighteenth century the population of Indians in Maryland had decreased significantly. Raphael Semmes, in his study of aboriginal Maryland from 1608 to 1689, calculated the total aboriginal population to be 6,500. James Mooney, estimating the aboriginal population of America north of Mexico, noted the following for Maryland:

Maryland	1600	1907
Conoy or Piscataway, Patuxent, etc.	2,000	Extinct
Tocwogh and Ozinies	700	Extinct
Nanticoke, etc.	1,600	80 (?) mixture
Wicomico	400	20 (?) mixture

According to John Smith the Nanticoke in 1608 numbered between two and three thousand. In 1722 Robert Beverley described the principal Nanticoke village, called Nanduge, as containing one hundred inhabitants; their total population numbered five hundred. In 1765 they still had a population of five hundred, but by 1792 they had decreased to a total of nine individuals.[7] What happened to effect this decline in population?

Migration and Amalgamation

Unlike the Susquehanna Indians, who finally resorted to war and hostility to resist the Europeans, the Nanticoke ultimately abandoned their villages on the Eastern Shore of Maryland and migrated to Pennsylvania, New York, and later, Canada. Fortunately, the historical record provides insights as to why the Nanticoke left Maryland and the various locations where they established villages. During the seventeenth century the English inhabitants had steadily occupied the Eastern Shore of Maryland, resulting in the reduction of Indian land and destruction of their hunting grounds.[8] In order to protect their habitat the Nanticoke had sought legal council, waged war, and resigned themselves to reservations, but to no avail. As early as 1722 individual tribes of Nanticoke began to leave Maryland; and by 1748 a majority of the tribes had removed to the Juniata River and Wyoming Valley in Pennsylvania, while another group established a village at Chenango near present day Binghamton, New York. The Rev. John Heckewelder, the noted Moravian missionary, wrote in May 1740 that "a considerable Number of the Nanticoks with their Chief called **White**, at their head, emigrated from the Eastern Shore of Maryland to this place [Wyoming Valley] & settled on the one side of the River, within sight of the Shawanese Town."[9] Representatives of the Six Nations of Iroquois, speaking in behalf of their "Couzins" the Nanticoke, informed Pennsylvania authorities in 1749 that Maryland was preventing further removal of the remaining Nanticoke.

> You know that on some differences between the People of Maryland & them we sent for them & placed them at the Mouth of Juniata, where they now live; they came to Us while on our Journey & told us that there were three Settlements of their Tribe left behind in Maryland who wanted to come away, but the Marylanders kept them in fence & would not let them; . . . use your utmost Interest that the fence in which they are confined may be taken away . . . & that they may be allowed to come & settle where the other Nantycokes are . . .[10]

Soon after establishing a village at Juniata, delegates from the Nanticoke and several other tribes complained to the Governor and Council of Pennsylvania that Whites "were Settling & design'd to Settle the Lands on the Branches of Juniata." The delegates insisted on their removal because this was the hunting ground of the Nanticoke and other Indians living along the Juniata.[11] Within a short time the Nanticoke moved to Wyoming Valley only to be forced out in 1755 with the outbreak of hostilities during the French and Indian War. By 1765 they had temporarily resided at Owego, Chugnut, and Chenango in New York. From New York the remnants of the Nanticoke tribes settled in Canada and came completely under the dominance of the Six Nations, becoming almost virtually denationalized by the Iroquois.[12] Charles M. Johnston, in his documentary study of the Six Nations at Grand River Reservation, Ontario, argues that the number of Nanticoke during the late eighteenth and early nineteenth century was negligible when contrasted with the population of the Six Nations, thus relegating the tribe to a minor role in political affairs and the economy.[13] The following census figures reflect the small number of Nanticoke living on the Grand River Reservation:

1785	11
1810	9
1811	10
1813	2
1843	47

An equally small number apparently returned to Maryland where they claimed five thousand acres of land reserved for them by the Assembly of Maryland. William Vans Murray, while collecting a vocabulary of the Nanticoke dialect in 1792, left a vivid description of the survivors of this once influential tribe.

> The tribe has dwindled almost into extinction. The little town where they live consists but of four genuine old wigwams, thatched over with the bark of the Cedar – very old – and two framed houses . . . . They are not more than nine in number: The others of the tribe, which in this century was at least Five hundred in number, having died or removed towards the Frontiers, generally to the Six Nations.[14]

In 1799 the Nanticoke sold all their land in Maryland.[15]

The northward movement of the various Nanticoke tribes demonstrates how the process of amalgamation with other tribes and migration away from the continual presence and encroachment of Europeans was a significant factor enabling them to withstand and survive culture contact. Primary sources abound with references to displaced tribes applying for asylum and being granted land. William Byrd of Virginia recognized that many of the Indian tribes were forced to band together because they were not "Separately Numerous enough for their Defence."[16] Moravian missionary Christian Frederick Post observed in the Iroquois policy of accepting into their territory refugees from other tribes another form of amalgamation.

> They settle these New Allies on the Frontiers of the white People and give them this as their Instructions. "Be Watchful that nobody of the White People may come to settle near you. You must appear to them as frightful Men, & if notwithstanding they come too near, give them a Push. We will secure and defend you against them.[17]

The Nanticoke, for many years harassed by the Iroquois of central New York and suffering from encroachments by whites, ultimately found refuge among their former enemies the Iroquois rather than the whites who occupied their land. Frank G. Speck noted that the "political

idealism of the Iroquois League, harsh though the methods may have been, showed forth in the policy of adopting subjugated peoples and giving them complete freedom besides inviting them to reside in their midst."[18] There was, however, a negative aspect to the process of amalgamation. Because of the dispersion of the Nanticoke, and through their association with other refugee tribes, they lost much of their traditional culture by merging their customs, blood, and later their language with Indian groups of foreign affinities. James Mooney and Cyrus Thomas, in their article on the Nanticoke in the **Handbook of American Indians**, stated: "... the majority of the tribe, in company with remnants of the Mahican and Wappinger, emigrated to the W. about 1784 and joined the Delawares in Ohio and Indiana, with whom they soon became incorporated, disappearing as a distinct tribe. A few mixed bloods live on Indian r., Delaware."[19] Yet in 1911 Frank Speck recorded that the Nanticoke residing in Delaware numbered approximately seven hundred.[20]

Miscegenation, Isolation, and Survival

After approximately one hundred and fifty years of migration away from the continual encroachment of their land and inroads into their socio-economic way of life by white culture, the Nanticoke in 1784 sought refuge and sanctuary at Indian River Inlet, Delaware. This particular group numbered approximately thirty individuals and may be considered the survivors of the original tribal group, many having remained among the Six Nations of Iroquois in Canada, while others moved to Oklahoma to join the Delaware. From the outset of the nineteenth century until the present the Nanticoke have resided at Indian River Inlet and successfully have maintained their cultural identity, although the last person who spoke the Nanticoke language died some time between 1840 and 1850.

The cultural survival of the Nanticoke can be explained by both internal and external conditions. After nearly a century of continual migration the remnant Nanticokes in Maryland sought a settlement site which would have been perceived by contemporary European standards as a marginal environment (unfit for commercial agriculture and lacking transportation links with tidewater ports), but offered the necessary resources to satisfy the basic needs of the Nanticoke. Such land would not be actively cultivated by whites at that time. By 1830 the Nanticoke had developed a self-sufficient community. External pressures further strengthened the bonds of the community. During the nineteenth century, and perhaps earlier, some of the Nanticoke intermarried with individuals outside of their tribe and community. As such the Nanticoke were labeled "colored persons" and/or mixed-bloods and were accorded the same treatment as Negroes. Consequently they were segregated culturally and spatially from white society.[21] William H. Gilbert, in his study of mixed-blood racial islands of the eastern United States, offered the following analysis:

> In many of the eastern States of this country there are small pockets of peoples who are scattered here and there in different counties and who are complex mixtures in varying degrees of white, Indian, and Negro blood. These small local groups seem to develop especially where environmental circumstances such as forbidding swamps or inaccessible and barren mountain country favor their growth. Many are located along the tidewater of the Atlantic coast where swamps or islands and peninsulas have protected them and kept alive a portion of the aboriginal blood which greeted the first white settlers on these shores.[22]

This physical, cultural and spatial separation from the broader white society allowed the Nanticoke during the nineteenth century to acculturate gradually by selectively integrating specific new traits, material and non-material, into their denuded cultural framework.

Unfortunately, the published sources regarding this critical period are virtually silent with respect to the Nanticoke. Instead there has been an overemphasis on the search for their origins, with many pages devoted to the local tradition that the Nanticoke are descendants of Moorish sailors shipwrecked off the Atlantic coast, or that they are descended from an Irish mother and a Negro father.[23] William H. Babcock, who visited the Nanticoke in 1899, clearly was preoccupied in describing the physical appearance of the people.[24] Apparently, the physical characteristics of the inhabitants of the community exhibited a lack of homogeneity. Frank G. Speck observed that "the types of physiognomy, color, and hair [ranged] from the European, the mulatto, and the Indian through all the usual gradations. Some individuals have straight hair, fair skin, and blue eyes; some have brown skin and kinky or curly hair; others have broad faces and straight, black hair, the color and general appearance of Indians. It is common to find these characteristics divided irregularly among the members of the same family."[25] More

DR. FRANK G. SPECK

important, Speck, who began ethnologic work among the Nanticoke in 1911, was also responsible for gathering and preserving numerous ethnological specimens illustrating life in past generations, recording fragments of material life and folklore, and describing the present-day life of the community. Invaluable as Speck's work is, he did not make any sustained effort to do intensive historical research into county, state, and federal archives. None of the literature relating to the Nanticoke makes use of eighteenth and nineteenth century travel accounts. No research has utilized manuscripts of local families or county and state officials. As a result the processes whereby the Nanticoke maintained their cultural identity during the nineteenth century have neither been completely discerned nor thoroughly analyzed.

The one notable exception to this has been the literature devoted to the study of White-Indian-Negro racial mixtures, more commonly termed "Tri-racial Isolates."[26] Edward T. Price notes that these people of mixed ancestry "are recognized as of intermediate social status, sharing lot with neither white nor colored, and enjoying neither the governmental protection nor the tribal tie of the typical Indian descendants. Each is essentially a local phenomenon, a unique demographic body, defined only in its own terms and only by its own neighbors."[27] As a mixed-blood community the Nanticoke have received considerable attention since Babcock's visit in 1899. Particular attention has been directed at miscegenation with Negroes, erection of special schools and churches, struggle for Indian status, and trends in mate selection.

Although the Nanticoke have long recognized their mixed-blood ancestry, they staunchly maintain their Indian identity. One of the first episodes to bring the status of the Nanticokes under scrutiny materialized in 1855. Delaware law prohibited the sale or loan of firearms to a Negro or

LEVIN SOCKUM AND WIFE, EUNICE RIDGEWAY

mulatto. Levin Sockum, a major landholder who owned and operated a general store in Indian River Hundred, was accused of selling a quarter-pound of powder and shot to Isaiah Harmon, alleged to be a free mulatto. George P. Fisher, the prosecuting attorney, described Harmon as a man "about five and twenty years of age, of perfect Caucasian features, dark chestnut brown hair, rosy cheeks and hazel eyes." Sockum attempted to defend himself against the charge. None of the court's witnesses could detail Harmon's ancestry. At that point, Fisher called Lydia Clark as his major witness. Lydia Clark testified that before the American Revolution an Irish lady named Regua purchased and later married "a very tall, shapely and muscular young fellow of dark ginger-bread color." The offspring of this union intermarried with the remnant of the Nanticoke tribe. This testimony established to the court's satisfaction that Harmon was indeed a mulatto. Sockum was found guilty and fined twenty dollars. No sooner had the trial ended that Sockum was brought into court on a second charge – possession of a gun. The court accepted testimony that Sockum was a Negro or mulatto and fined him another twenty dollars.[28]

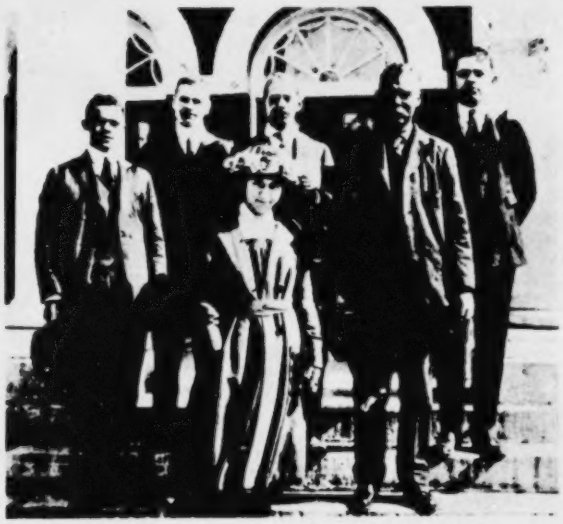
Another major event threatening to question the status of the Nanticoke erupted in 1875 when the Legislature of Delaware enacted a law entitled "An Act to Tax Colored Persons for the Support of Their Schools." This legislation stipulated that an assessment of thirty cents on every one hundred dollars of property be levied on all Negroes for the erection and maintenance of separate schools for Negroes. Unwittingly the legislators classified the Nanticokes as Negroes, thus legally requiring their children to attend school with Negroes. The Nanticoke resisted, organized, and hired a lawyer to exert pressure on local politicians to exempt them from this tax on the condition that they erect and maintain their own school. In 1881 the State legislature acquiesced and authorized them to construct and support two schools of their own.[29]

HOLLYVILLE SCHOOL

NANTICOKE INDIAN SCHOOL

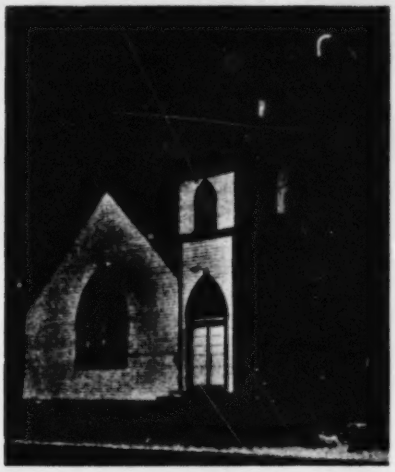
JOHNSON SCHOOL, WARWICK # 203

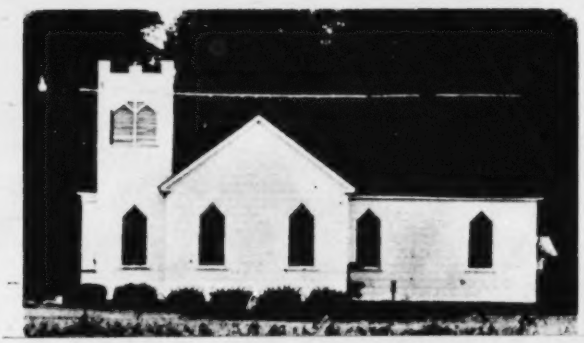
HARMON SCHOOL



HISTORIC SCENE ON STEPS OF CAPITOL, DOVER FOLLOWING GRANTING OF CHARTER TO *NANTICOKE INDIAN ASSOCIATION*. THE LADY IS GLADYS TANTAQUIDGEON; THE MEN READING LEFT TO RIGHT: FRED CLARK, E. LINCOLN HARMON, W.R. CLARK, WARREN WRIGHT, ISAAC JOHNSON.

Once again the Nanticoke were able to stave-off a major inroad jeopardizing their cultural identity. To insure their status as Indians the Nanticoke appeared before the legislature and demanded that they be called "Indians" and not "colored persons." In the following session of the legislature there was passed "An Act to Better Establish the Identity of a Race of People Known as the Offspring of the Nanticoke Indians." In 1921 the Nanticoke, with the aid of Frank G. Speck, further strengthened their legal status with the formation of the **Nanticoke Indian Association of Delaware**, and a corporation was formed.[30] One of the underlying objectives of the Association was to heighten interest in the old Indian traditions. An annual festival, commemorative of native campfire powwows, was to be held each Thanksgiving. Speck further aided them in the preparation of costumes, strings of beads, and feather headdresses. They learned the steps of simple Indian dances and the words to Indian songs. "There was no intent to hold up these things as direct survivals of their Nanticoke Indian forebears," Clinton A. Weslager cautions, because "Native ceremonial rites, like the Indian language, had been dead in Delaware for over a century." The intention was to "revive the Indian individuality by attaching some aboriginal practices to their own denuded cultural framework."[31] The Association was quite successful and remained active until 1936 when the last powwow was held, lack of funds preventing further meetings. Only their churches and schools remained to hold the interest of the Nanticokes and maintain their isolation from white society.





HARMONY CHURCH

Assimilation

Despite these efforts forces of change, which have come with the twentieth century, had taken advantage of the waning interest of the Nanticoke in their Indian heritage. Brewton Berry, who has studied many of these remnant native American communities in the eastern United States, considers the following factors as detrimental to the isolation which had protected and somewhat shielded them from contact with the outside world.

> Paved roads have been built right through their remote sanctuaries. Compulsory school attendance laws have snatched their children from them. Two world wars have called upon their young men for service in distant places. The depression of the 1930's destroyed the sources upon which they relied for their meager cash needs.[32]

As a result many of these groups have been swept into the main stream of white society. Economic motives are primarily responsible for the out-migration of many individuals and family groups from these communities as they seek steady employment, higher wages, and better living conditions.

Although the Nanticoke community has been exposed to similar experiences, fieldwork which I performed during the Summer of 1976 and 1977 indicates a significantly different reaction on the part of the Nanticoke. The cultural isolation and spatial segregation which had for so long been a part of their daily lives has disappeared. Yet even with the removal of these cultural and spatial stimuli there has been a re-newed interest among the Nanticoke to once again re-capture their Indian heritage. They face a critical and almost insurmountable problem. The earlier loss of traditional Nanticoke traits, especially non-material culture, makes it extremely difficult, if not impossible, to revive a previous way of life. On the other hand many material culture items have survived to the present in folklore, written records, or intact and can still be studied and passed on to the next generation.

The following photographic survey of the Indian River community is an initial step in achieving a sense of identity. One point which must be made is that these photographs in no way provide complete coverage of the various facets of the community. They represent a compilation of extant photographs which were solicited from many families living near Indian River. An effort was made to cover photographically and as thoroughly as possible the growth and development of the Indian River community.

FOOTNOTES

1. Julian H. Steward, "The Changing American Indian." In Ralph Linton, ed. **The Science of Man in the World Crisis** New York: Columbia University Press, 1945, p. 282. For a basic statement about these eastern United States tribes see Brewton Berry, **Almost White: A Study of Certain Racial Hybrids in the Eastern United States** New York: MacMillan Co., 1963; Alfred M. Nielson, "A Study of Certain 'Racial Islands' in the Eastern United States." (Master's thesis, Ohio State University, 1947); and William H. Gilbert, "Memorandum Concerning the Characteristics of the Larger Mixed-blood Racial Islands of the Eastern United States." **Social Forces 24** (May 1946): 438-447.

2. Two examples of such studies are Mary W. Herman, "A Reconstruction of Aboriginal Delaware Culture from Contemporary Sources." **Publication of the Kroeber Anthropological Society** (1950): 45-77; and Regina Flannery, "An Analysis on Coastal Algonquian Culture." **Catholic University of America Anthropological Series** 7 Washington, D.C.: The Catholic University of America Press, 1939.

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4. Elkins, **op. cit.**, p. 165.

5. Robert L. Stephenson, Alice L. and Henry G. Ferguson, **The Accokeek Creek Site: A Middle Atlantic Seaboard Culture Sequence.** Anthropological Papers Museum of Anthropology, University of Michigan, No. 20. Ann Arbor: The University of Michigan, 1963; and Henry T. Wright, **An Archeological Sequence in the Middle Chesapeake Region, Maryland**. Archeological Studies No. 1 Baltimore: Maryland Geological Survey, 1973; Regina Flannery, "An Analysis of Coastal Algonquian Culture." **Catholic University of America Anthropological Series** 7 Washington, D.C.: The Catholic University of America Press, 1939; and Daniel R. Griffith, "Ecological Studies of Prehistory." **Proceedings of the 6th Annual Middle Atlantic Archeology Conference** (1975): 30-38.

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Magazine 24 (September 1929): 195-209; and Robert Beverley, **The History and Present State of Virginia** London, 1705.

8. William H. Browne, et al., ed., **Archives of Maryland** Baltimore, 1883 to present, 2 p. 196. Also Jane Henry, "The Choptank Indians of Maryland Under the Proprietary Government." **Maryland Historical Magazine** 65 (1970): 171-180; and Arthur E. Karinen, "Maryland Population: 1631-1730: Numerical and Distributional Aspects." **Maryland Historical Magazine** 54 (December 1959): 406.

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10. **Minutes of the Provincial Council of Pennsylvania** 5 pp. 401-402.

11. **Ibid**, pp. 400-401 and 446.

12. Frank G. Speck, **Indians of the Eastern Shore of Maryland** Baltimore: Springfield State Hospital Press, 1922; and Frank G. Speck, "The Nanticoke Community of Delaware." **Contributions from the Museum of the American Indian Heye Foundation** 2 (1915): p. 6.

13. Charles M. Johnston, **The Valley of the Six Nations: A Collection of Documents on the Indian Lands of the Grand River** Toronto: University of Toronto Press, 1964, pp. xl, 52, 281, 307, and 203n.

14. Daniel G. Brinton, "A Vocabulary of the Nanticoke Dialect." **Proceedings of the American Philosophical Society** 31 (1893): 325-333.

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17. Pennsylvania Archives 1758-1759, Frederick Post's Paper, Delivered with his Journal, 19th Jany 1759. Manuscripts Department, Historical Society of Pennsylvania, Philadelphia.

18. Speck, **Indians of the Eastern Shore of Maryland**, p. 3.

19. James Mooney and Cyrus Thomas, "Nanticoke." **Bulletins of the Bureau of American Ethnology** 30 (1910): 24-26.

20. Speck, **The Nanticoke Community of Delaware**, p. 2.

21. Americans are unwilling to make any distinctions between mixed-bloods. They are all classed as Negroes. The American mulatto group is merged into the Negro people. See Everett V. Stonequist, **The Marginal Man: A Study in Personality and Culture Conflict** New York: Charles Scribner's Sons, 1937, p. 24.

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24. W. H. Babcock, "The Nanticoke Indians of Indian River." **American Anthropologist** 1 (1899): 277-282.

25. Speck, **op. cit.**, p. 2.

26. William H. Gilbert, "Memorandum Concerning the Characteristics of the Larger Mixed-Blood Racial Islands of the Eastern United States." **Social Forces** 24 (May 1946): 438-447; Thomas J. Harte, "Trends in Mate Selection in a Tri-Racial Isolate." **Social Forces** 37 (March 1959): 215-221; Edward T. Price, "A Geographical Analysis of White-Indian-Negro Racial Mixtures in the Eastern United States." **Annals of the Association of American Geographers** 43 (June 1953): 138-155; and Angelita Q. Yap, **A Study of a Kinship System: Its Structural Principles** Washington: The Catholic University of America, 1961.

27. Price, "A Geographical Analysis of White-Indian-Negro Racial Mixtures in the Eastern United States," p. 138.

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29. Clinton A. Weslager, **Delaware's Forgotten Folk**, pp. 112-127.

30. **Ibid**, p. 90.

31. **Ibid**, p. 95.

32. Brewton Berry, **Almost White: A Study of Certain Racial Hybrids in the Eastern United States** New York: MacMillan Co., 1963, p. 172.

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